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Issued Monthly with Illustrations

SEPTEMBER TO NOVEMBER, 1912

Volume 68

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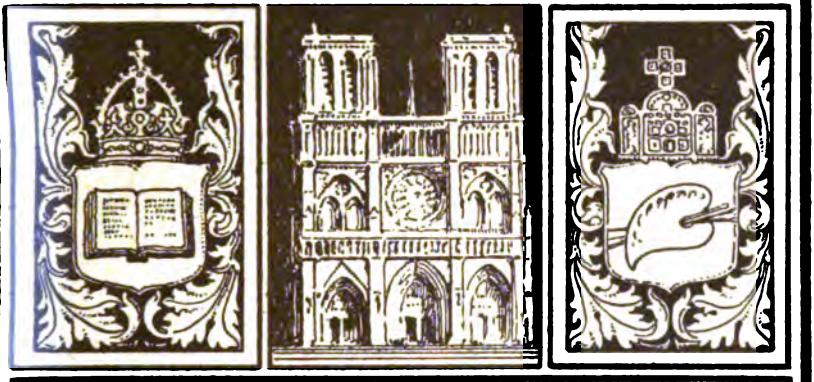

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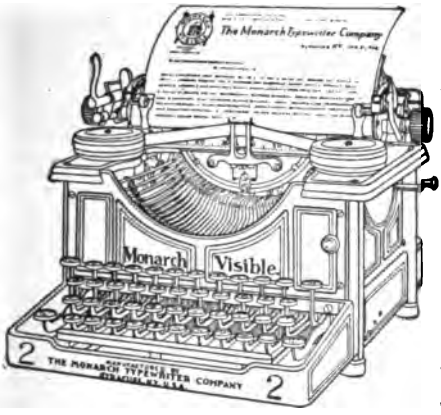

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European Rulers: Their Modern Significance 25

I. William II, the German Kaiser. Arthur E. Bestor

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A Reading Journey in Paris 49

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Pronouncing Vocabulary 74

A help to enjoyment of the Reading Journey.

Library Shelf **75**

A translation from an article in a recent *Revue des Deux Mondes* gives a picture of Napoleon III and Eugénie during the Franco-Prussian War.

The Vesper Hour **78**
Conducted by Chancellor John H. Vincent.

Profoundly and practically helpful are the carefully chosen paragraphs which fill this section.

C. L. S. C. Round Table..... **83**

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Talk About Books **116**

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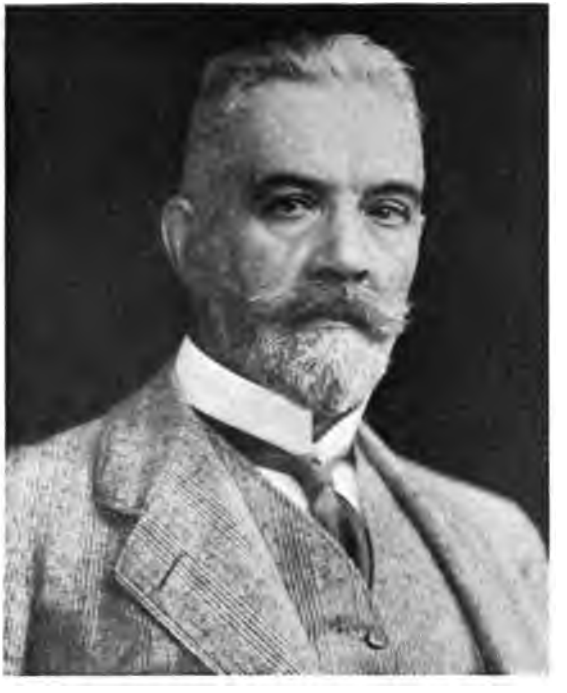

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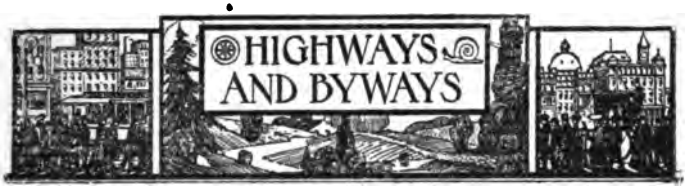


The Political Parties and Issues This Year

There are several political parties in the field this year—the newest being the "National Progressive Party" composed of Roosevelt adherents and followers who, after reflection and inquiry, satisfied themselves that there was sufficient sentiment in favor of a new party to justify further action along the lines tentatively laid down at Chicago, in June, by delegates to the "regular" Republican convention and others. The new party, it is admitted, will not draw many Democratic votes, for Governor Woodrow Wilson, the Democratic nominee for President, is a radical and progressive, as well as a thoroughly independent man who owes nothing to machines and bosses and is under no sort of bargain or promise to any set of "interests." He will have the support of all the radical Democratic leaders, including Mr. Bryan. The new party will depend chiefly on the support of militant progressives among Republicans, and how many of these will ally themselves with it, only time can tell. Many moderate progressives or even radical progressives like Senator La Follette, will either remain in the old, historic Republican party and support its candidates, or else will vote the Democratic ticket, if they vote at all.

The third party, it should be noted, finds its *raison d'être* not in any particular set of novel beliefs or proposals but in the conviction that "today the power of the crooked political bosses and the privileged classes behind

them is so strong in the two old party organizations that no helpful movement in the real interest of our own country can come out of either." Such a belief is incompatible with membership in either of the old parties. And, it must be admitted, for several years there has been much talk concerning a new alignment, a redistribution of party power, a grouping of radicals as such, moderates as such and conservatives as such. The party system is declared by many to have failed, to have bred hypocrisy and insincerity, to have become an instrument of spoils and selfish ambition. Are the old parties doomed, then?

If only questions of machinery and governmental form were demanding solution, the issue of pure or purer democracy, of popular rule, of direct action of voters without too many go-betweens and checks and balances, might in truth serve as the war cry of all insurgents and radicals, regardless of past affiliations. There are Republican advocates and Democratic advocates of direct primaries, direct nomination of senators, Presidents and all other officials, direct legislation, the initiative, and the recall. One party would accommodate both, precisely as one party would hold all conservatives who believe in a representative system in a strict form, with little direct action on the part of the average voter.

But the situation is greatly complicated by the economic and industrial issues that are paramount—perhaps we should say that are still paramount. By common consent the issues of the campaign of 1912 are—the tariff, the cost of living, the trusts, banking and currency reform, and labor legislation. No party admits that it is reactionary as to these issues, and no party is against social and industrial justice. The Republican platform is claimed to be the most progressive ever adopted by that party; the Democratic platform is claimed to be the most progressive ever adopted by any American party of consequence; the third party's platform claims to outdo either and to deal frankly

with the most real and burning issues of the age, issues the old parties are charged with ignoring, either through dishonesty or lack of knowledge and insight.

The average man, on carefully examining the several platforms, will find that, generalities and promises aside, the only definite economic issues raised are those relating to the tariff, the trusts, and the high cost of living.

The Taft-Sherman platform is protectionist, although it promises downward revision of duties that are too high. It gives no test of fair protection, however. The Wilson-Marshall platform is in principle anti-protectionist, declaring for a revenue tariff pure and simple, but in practice it promises to recognize business interests and to revise the tariff gradually, doing away with protection little by little, save where revenue duties may confer "incidental" protection. The third party's tariff plank is protectionist, but it may be called, as in Australia, "new protectionist," since Mr. Roosevelt believes in making sure that labor shares the benefit of protection, or that protection finds its way into the weekly envelope.

As to trusts, the Taft platform stands for the enforcement of the Sherman act, for additional legislation specifically naming practices in restraint of trade that are forbidden, and for a trade commission to supervise and regulate non-criminal combinations. The Democratic platform denounces all private monopoly, declares against trusts that are big enough to be a menace to the country, and advocates the strengthening of the Sherman act in order to make it more effective in breaking up bad or dangerous combinations. The third party opposes the policy of attacking the big combinations, has no faith in the Sherman act, and advocates regulation and control of combinations to keep them "good" and useful, as the commerce commission is keeping the railroads good and reasonable.

With regard to the cost of living, the Taft platform promises a scientific inquiry into that phenomenon, stating

that the tariff is not responsible for it. The Democratic platform names the tariff and trusts as the causes of the high cost of living and sees no occasion for further inquiry. The third party emphasizes this issue, but agrees with the Taft platform as to the need of inquiry.

To labor each party promises new legislation, but not of the same kind or degree. On finance all parties are vague, as the average citizen regards the problem with some dread. He fears a "money trust" and wants better credit facilities and better safeguards against panic and gamblers' flurries, but no definite plan has gained wide acceptance. The Aldrich "central reserve plan" is commended by many, criticised by others, and avoided by politicians.

Political machinery, as we have said, is being improved in the United States. In this direction progress is rapid. But the economic and industrial questions are not much advanced toward their solutions. Little that is new or fresh is being said on the tariff, protection, trusts, etc.

Our First Minimum Wage Act

In many respects Massachusetts is a conservative state, but in others she is advanced and willing to try social experiments. She has enacted the first minimum wage commission act of the United States.

Months ago we discussed the elaborate report of a commission created by the Massachusetts legislature to investigate the whole question of minimum wage regulations and their effects on industry and society. At that time few believed that legislation would actually follow the submission of the report, for considerable opposition had developed to the proposed reform, and it was novel and strange in the United States.

The law enacted is moderate and tentative, but it marks a step forward in a new direction. It establishes a commission with power to organize wage-boards in any

and all industries in which it shall appear that the wages paid to women employées are insufficient to supply the necessary cost of decent and normal living. A more radical bill had been recommended by the commission, but the proverbial half-loaf was gladly enough accepted. There is no "compulsion" in the act; that is, the wage board, when created, cannot enforce any particular decision. It may suggest a wage scale and give it wide publicity, printing the name of any employer who fails to comply with the recommendation and thus inviting public or moral censure ot him. On the other hand, an employer may secure all exemption from compliance by making a solemn declaration under oath in a court of law to the effect that the recommended schedule would endanger his profit or the prosperity of his business.

The act was passed practically without opposition. The better sort of employers did not see that it could injure in any way, while the inferior and worse sort no doubt saw loopholes in the act and thought it quite "starchless" or "toothless."

The value of the act in practice will be demonstrated in a short time. Its moral effect may be considered in a day of Consumers' leagues, white lists, suffragettes, embattled women taking deep interest in industrial and social problems. No employer will relish having his name published in the press of the city, county and state in which he resides and does his business, and perhaps his charity, as that of a hard-hearted, greedy man who underpays his women and girl employes and thus compels them to live under adverse physical or moral conditions, where health and virtue cannot be duly protected. That the act is constitutional as an act to protect the health, morals and welfare of women working for a living seems a safe presumption.

Child Labor and Child Illiteracy

We have not yet done away with child labor in this country. There are about 2,000,000 children between the ages of ten and fourteen who are employed in industry and denied educational opportunities. In twenty-nine states no standard of educational attainment is required of children who go to work. It is asserted, moreover, that only one in four children in the country are compelled to attend school. The southern states are particularly backward in this matter of educating the young and preventing them from going to work at too early an age and losing all opportunity except that of casual jobs and unskilled labor.

The situation is not one we can contemplate with pride in platforms. Politicians, indeed, never mention this side of the national picture. Yet it would be unjust not to recognize the substantial progress which the friends of childhood have made in a very short period. The national child labor committee was organized only eight years ago, and its reports have been uniformly encouraging. For the year 1911 Secretary Lovejoy of the committee reports the following important improvements in child labor and, indirectly, in child education laws:

The eight-hour day in California, Colorado, Missouri, Wisconsin, and Washington.

Prohibition of night work in California, Colorado, Indiana, Missouri, New Hampshire, New Jersey, South Carolina, and Wisconsin.

Regulation of the night-messenger service by prohibition to twenty-one years in Massachusetts, New Jersey, Utah, Wisconsin; and to eighteen years in California, Michigan, New Hampshire, Oregon, Tennessee, and in New Jersey outside of first-class cities.

The prohibition of employment of any child under sixteen years in coal mines in Pennsylvania.

The regulation of street trades, especially in Colorado, Missouri, Nevada, New Hampshire, Utah, and Wisconsin.

What, it may be asked, is the standard, the ideal, or the irreducible minimum, at any rate, of the organized and unorganized friends of childhood? The answer given is this: Every child under fourteen should be a pupil at a good public

school, while between the ages of fourteen and sixteen every child should be at school—general or vocational—unless he or she is at work helping the family. This is not an extravagant demand in this day and generation, although some years ago even in the United States, rich and young as it is, it was deemed Utopian. In several states the minimum is already realized.

Work for the American Club Women

Nothing that concerns the nation, the state, the city, the home and the individual is alien to the organized and "federated" women of America. At the biennial meeting of the federation of women's club at San Francisco the range of subjects discussed was extraordinary. The retiring president pointed out that the nation was largely indebted to the club women for the pure food and pure drugs act, the preservation of Niagara, municipal reform, attention to health and housing, instruction in sex hygiene, etc. New work was recommended for the next two years, and the conference indorsed a number of proposals, taking high and progressive ground in several directions.

The federation will inaugurate a movement "for the substitution of artistic and humorous pages in place of comic supplements in Sunday newspapers." The vulgarity, flippancy and stupidity of much of our "comic supplement" journalism cry for corrective action. The women are a great power in the newspaper world, and their influence should make itself quickly felt.

The federation will work for universal peace and arbitration, for the elevation of the theater, for conservation, for systematic intsruction of teachers, parents and pupils in social and sex hygiene, for educational reform generally, and for industrial and social legislation protective of women and children. It will watch Congress and have one member of its legislative committee at Washington at all times.

The convention did not go on record on the question of woman suffrage. Many, if not the majority, of the delegates, were equal suffragists, but as the federation is national and counts among its affiliated clubs bodies opposed to woman suffrage, or indifferent thereto and not prepared to indorse it, it was deemed wise not to press any suffrage resolution. A resolution was, however, passed urging that a committee be appointed under the federation's department of education to map out courses of study in political science as a preparation for citizenship.

Wages and Conditions in American Industry

Shallow and insincere campaign orators in the several parties have a terribly hard nut to crack in the report of the federal commissioner of labor, Charles P. Neill, on the Lawrence, Massachusetts, strike. The report was made officially to Congress, after an investigation ordered by that body. No recommendations are made in the report, but the facts presented challenge attention and raise important questions. They show what the more thoughtful American reformers mean when they speak of "the social problem."

The labor conditions in the Lawrence textile mills are typical; they are not materially different from those in any other textile center. What are these conditions? Briefly, according to the commissioner, they are as follows:

The full-time earnings of more than 7,000 woolen mill employes were found to be less than $7 a week. Short-time work was common, so that the actual earnings per week were considerably lower. Many heads of families earn only $5 a week. Women and children of fourteen are forced into the mills to prevent starvation or cruel hardships.

Only about half of the employés are adult males; in fact, the textile industry is "a family industry." To make a living the husband, wife and children must work and con-

tribute to the family fund. Where the wife must stay at home to care for a child or two the condition is one of miserable want. Children are separated from parents in many cases and cared for by others for small pay.

The workmen's tenements as might be expected, are congested and often insanitary. Fifteen or more persons live in small apartments. The building regulations are inadequate, and the danger to life and health is great. What morals and manners such conditions are likely to develop in the young, hardly needs emphasizing.

Yet the textile industry is one of the greatest and best "protected" of American industries. What causes the cruel and bitter conditions just indicated? We find nothing "American" about the rates of wages paid in it, the standard of living necessitated by low wages, the housing conditions, the whole social and physical atmosphere in which the workers live. Where are the benefits of high protection? Are the wages low because the industry is backward and inefficient? If so, competition has failed, or else there has been a steady oversupply of labor. The workers in the textile mills are generally aliens, naturalized and unnaturalized. We saw that even unorganized and poor aliens struck against an indirect reduction of their miserably poor pay and conducted what Commissioner Neill and others have called a social revolution. They won their strike, in a sense, the employers having made concessions to them. But the greater problem remains—the problem of securing labor a living wage and tolerable conditions. How can this be done? What bearing have such secondary questions as protection, immigration regulation, trade unionism, etc., on the larger and deeper problem?

The textile industry is not exceptional, moreover, in this respect. Similar conditions prevail in others. What sins of commission or omission on the part of government and society have brought them about? Why is there so much grinding poverty and want in a country so new, rich

and vigorous? What laws are at fault? What privileges and maladjustments are there to account for so much undeserved misery and iniquity?

Socialists, single-taxers, and other radicals have their answers. Moderate political parties and practical statesment must have theirs and be prepared to present them. They must face the second problem.

Women and Their Hours of Labor

In 1911 two states, California and Washington, enacted eight-hour laws for women employed in factories, laundries, shops, hotels, etc. One state, Illinois, amended and enlarged a ten-hour law for women by making it applicable to hotels, stores, telegraph and telephone companies, etc. In the case of each state attempts were naturally made by interests adversely affected to "kill" the law thus regulating women's labor by raising familiar constitutional objections in the courts.

The statutes were attacked as being violative of the freedom of contract and the right of property, as embodying class legislation—since each statute made certain exemptions which the legislature deemed reasonable—and as denying to adult women, or their employers, the "equal protection of the laws."

The Supreme Courts of the states named severally sustained the statutes in question on identical grounds—that the legislature, under the power to protect health, morals and the public welfare, might prohibit or restrict things that undermine the vigor and morality of the community. In statutes of this nature proper distinctions are not invalid. The legislature is free to consult facts and common sense, to recognize, for example, that certain industries are seasonable, to take cognizance of the perishable character of certain products and so on.

These views are as broad as the most ardent progressive could wish. The courts have liberalized their position considerably in the last few years on questions of constitutional limitations and the police power. Laws limiting the labor of women, factory safety and accident compensation laws, health and housing laws, etc., that formerly had very little chance of passing judicial muster, are now upheld as a matter of course.

It is difficult to see why statutes prohibiting the seven-day labor week for men, or limiting the work-day of men in mines, mills and factories, would not be as valid as ten or eight hour laws for women Is there no limit to the vigor of men? Can they work sans rest, recreation and leisure without suffering physically and morally? From the new point of view, nothing in the principles of free contract, property and individual rights militates against reasonable, just, humane laws regulating the work of adult men. And such laws will not be long in coming.

Indiana and the Science of Eugenics

We have discussed in this section the movement in churches, medical societies and women's clubs for the protection of the home from vice and pollution. The "marriage health certificate" and the growing demand for the proper instruction of parents and children in matters of sex hygiene and intelligent purity are notable features of this movement. It is, however, still wholly voluntary in the country at large. The time is not considered ripe for drastic legislation requiring marriage health certicates or medical reporting and registration of communicable diseases which destroy the health and happiness of innocent women and children. But, while this is true as a general statement, it needs qualification as far as Indiana is concerned. That state has been a leader and pioneer in fundamental legislation which the

science of eugenics claims as its own, although it may be doubted whether the Indiana lawmakers had heard much about eugenics or intended to encourage it. Indiana has enacted two laws which are advanced as far-reaching, and which are attracting national attention.

One, passed in 1905, provides for the compulsive sterilization of criminals, idiots and imbeciles under certain circumstances and safeguards. The act is avowedly based on the principle that "heredity plays a most important part in the transmission of crime, idiocy and imbecility." No operation may be performed except under advice of skilled physicians and surgeons, and only in cases that have been pronounced unimprovable by experts. The law permits any method of sterilization known to science.

The second Indiana law provides for uniform marriage licenses throughout the state, and goes on to say:

> No license to marry shall be issued where either of the contracting parties is an imbecile, epileptic, of unsound mind or under guardianship as a person of unsound mind, nor to any male person who is or has been within five years an inmate of any county asylum or home for indigent persons, unless it satisfactorily appears that the cause of such condition has been removed and that such male applicant is able to support a family and likely to so continue, nor shall any license issue when either of the contracting parties is afflicted with a transmissible disease, or at the time of making application is under the influence of an intoxicating liquor or narcotic drug.
>
> In those cases when the right to a license is not made to appear the clerk shall refuse to issue the same. At once upon such refusal he shall certify the proceeding to the circuit court without formality or expense to the applicants, who shall be notified by him of such action. Such application shall thereupon be at the earliest practicable time heard by the circuit judge without a jury in court or in chambers during the term or in vacation as the case may be, and his finding that a license ought to issue or ought not to issue shall be final and the clerk shall act in accordance therewith.

This act is manifestly directed against paupers and inefficient idlers, and against destitute and unemployed persons, as well as against diseased persons, insane and criminals. There has, however, been no complaint of unfair enforcement of it at the expense of the worthy poor or unfortunate.

The law declares void all marriages contracted in another state by citizens of Indiana who merely wish to escape the provisions of the statute. The Supreme Court of the state has sustained the law in all its provisions, but it has not yet been thoroughly tested in the United States Supreme Court. Our dual system of government puts many difficulties in the way of social and moral reformers. A citizen of Indiana may, for example, remove to another state, marry under the laws of that state and after an interval return to Indiana, claiming entire good faith. How is the intention to cheat and violate Indiana's laws to be proved?

Each state is bound to recognize the laws and institutions of all sister states under our federal Constitution. Only within narrow limits of plain fraud can recognition be refused. The need of national or uniform marriage and divorce laws is emphasized by any attempt at advanced legislation in the interest of the purity, health and vigor of the nation.

What Ails Modern Society?

The social problem is, of course, a world problem. There is unrest in America as well as in Europe, in Canada as well as in Australia. There is unrest and discontent in democracies as well as in monarchies—under protection as well as under free trade, in small nations as in great. The causes of the profound discontent, therefore, are not local. One set of factors accounts for the conditions everywhere What is that set? What are the causes of the insurgent fierce denunciation of the existing order?

A recent symposium on the subject in England, to which many able and leading thinkers contributed, elicited many ideas and suggestions. There is no reason to doubt that a similar inquiry or discussion in this country would have the same general results.

Among the major causes named by the contributors, or some of them, are these:

Low wages, long hours, bad conditions in workers' homes and factories..

The high and still rising cost of living, which enforces hard economy and precludes saving for old age.

Idleness, ostentation and vulgar luxury on the part of the rich and privileged—especially among the plutocratic elements which have inherited no traditions or obligations.

Arrogance of employers in refusing to treat workmen as their equals.

Caste, lack of democracy in the schools of the well-to-do, failure to live up to the ideal of brotherhood.

Crass materialism and neglect of the spiritual side of life.

The advance of intelligence among the masses, and the recognition by them that inequality is largely due to bad laws, past wrongs, greed and cunning.

Political democracy and popular education generally, which tend to produce a demand for industrial democracy and equity in the distribution of wealth.

Selfishness, insincerity and hollowness in government.

These, then, according to acute observers and progressive thinkers, are the faults of modern society. Until they are corrected there will be agitation, complaint, bitterness and strife. Conditions, however, are not growing worse; the workers and toilers are not losing ground; injustice is not adding new evils to old ones. On the contrary, we are progressing, but not with sufficient rapidity. Education and reform become agents of discontent, and the more we do to reform abuses the more impatient the victims of abuses get with what remains. The solution is thus more democracy, more equality of opportunity, more comfort and leisure for labor, more regard for the general welfare in government, more brotherhood in social relation.

So far the diagnosis and prescribed remedies present nothing very startling or novel. The deeper questions remain unanswered. Is there a limit to wages? Can the average worker's lot be materially improved without disturbing rent, interest, profits, private control of industry? Can the rich and fortunate be taught simplicity and self-restraint under the existing system? Are revolutionary changes necessary—such as socialism, or the single tax, or strict regu-

lation of profits and wages—or is there hope for society in moderate and superficial reforms?

At this point opinions diverge, as they might. The radicals disagree. For immediate and practical purposes, however, a diagnosis of social ills is valuable is so far as it promotes patience, reasonableness, understanding. We cannot miraculously change either industrial or political institutions. But we can try to remember that institutions evolve, that unrest is not due to the malice and wickedness of a few "agitators," and that remedies must be sought and applied without bigotry and fanatical prejudice. Arbitration and conciliation, joint boards, accident compensation, shorter hours, better housing, better education and opportunity, old age pensions, profit-sharing, co-operation—these are the things which society must accept and work for in the interest of peace and concord. More radical reforms may come next—perhaps they *must* come—but while debating ultimate propositions most men and women of intelligence and public spirit should here and now support the practical measures which are prescribed by reason and the social conscience. The goal may be distant, but the direction in which it lies is hardly in doubt.

Cheerfulness and Realism in Literature

At a banquet of the London Authors' Society, Mr. Balfour, ex-premier, philosopher and critic, expressed a decided preference for the literature that "cheers us all up." Mr. Balfour thought that the fiction and drama and verse of our day were needlessly gloomy and cheerless.

These utterances created something of a stir. Certain critics insisted that a deliberate intention to write "cheerful" books involved shallowness, insincerity, unwillingness to face the deeper realities of human life and human nature. Others pointed out that the Balfour formula was too narrow from his own point of view, and that the view of "old Dr.

Johnson" was much sounder and truer—namely, that literature must teach patience, endurance, resignation, humility, stoicism and philosophy.

It is probable that Mr. Balfour would accept the Johnson formula as superior to his and submit that to sustain is in a sense to cheer. The classical Greek and the Shakespeare tragedies, by common consent, are not depressing or cheerless literature. Their plots or themes may be gloomy, but the treatment is inspiring. It is not the subject that cheers or depresses, but the treatment of it.

But treatment and manner depend on the artist's philosophy of life. The true artist must "see life steadily and see it whole," in Matthew Arnold's phrase.

A. C. Benson, the essayist, in a recent issue of *The North American Review,* insisted that true realism in fiction need not be sordid, pessimistic, cynical. He put the whole question into a nutshell in the following paragraph:

> Now, it is first necessary to say that this method, the realistic method, must be a spontaneous and authentic one. It wholly fails of its aim if it is a merely irritable protest against the old sweetness and solemnity. It must include romance and not defy it. It must realize that the world does not product heroic spirits of inspired quality. There is in humanity a deep spring of nobility, which leaps into the air at times of crisis and revolt; and there is also a lofty equanimity, a high and silent patience, which manifests itself, though it sometimes eludes observation, in the drearinest and dullest of surroundings. Realism must frankly recognize this, and must not forbid the heroic subject.

This brings one back to the point that the artist must first *see* beauty and nobility and dignity in life. If he does see them, he will need no urging to paint and illustrate them. But was not Meredith also a realist, and is not De Morgan a realist? What the sincere artist will do depends upon his fundamental conceptions and attitude toward life.

Marmor Palace, Potsdam. Summer Residence of the Crown Prince

Babelsberg Palace, Potsdam
Favorite Summer Residence of William I.

The German Royal Family

Emperor William and Colonel Roosevelt at the Manoeuvers

The Family of the Crown Prince and Their Residence in Dantzic

the Great to whom he is often compared and people think him inferior to his father, Frederic III, whose brief reign of ninety-nine days was the most tragic in modern times. But William II is undoubtedly a man of superior ability and even of genius. It was said that the world made two mistakes about Napoleon III, first when they thought he was a fool and second when they thought he was a statesman. If ever the world thought Emperor William a fool, that time is long since past. He may be impetuous, he may talk too much, he may be erratic, but he has a grasp of the political situation and his leadership of Germany is undisputed.

A recent incident illustrates his method of personal rulership. Since 1870 every attempt has been made in Alsace and Lorraine to substitute the German language for the French and allegiance to Germany for love of France. Notwithstanding the introduction of the German teachers and officials the feeling of the people is still strongly pro-French which was revealed a short time ago when a Diet was given to the two provinces. Almost immediately there was trouble over an attempt of the Diet to express the real feeling of the people of the two provinces. It came about in this way. Near Strasburg there is a locomotive works to which the government has been accustomed to give contracts in accordance with its policy of favoring all parts of the Empire. The manager of these works, a pro-French sympathizer, was accused of carrying on a political propaganda through his position and his removal was requested by the German government. This was refused by the directors on the ground that they were not concerned with the political opinions of their manager but only whether he was turning out good locomotives. The German government immediately cancelled its orders. The Diet passed a vote of censure and the German Emperor thereupon gave to the Secretary of State who had charge of Alsatian affairs the title of His Excellency and upon his

return from Corfu made a visit to Strasburg. At a dinner given by the mayor of the city the Emperor is said to have used this language to a member of the Diet who was sitting next to him at the table: "You have always seen my best side. If you are not careful you will see my worst side. Unless the Diet acts differently I will smash your constitution and annex Alsace to Prussia." No more severe criticism has ever been passed upon the Emperor than that expressed in the Reichstag when the incident was debated and the only explanation made by the Chancellor was that the Emperor meant that the Alsatian constitution would not be "smashed" except upon action by the Reichstag.

An understanding of Germany involves a knowledge of the Kaiser and from some points of view may seem to begin and almost to end with him. Still his many-sided personality can only be appreciated against the background of the international relations, the internal situation and the government of the Empire. The explanation of the foreign policies is largely in terms of geography and commerce. Germany is surrounded by strong and jealous neighbors but her present position is most favorable. France has been deposed from the leadership of the continent and is interested primarily in developing her financial resources and in keep a good understanding with England. A struggle with Russia may come some day but at present there are so many domestic difficulties and so much work to be done in Central Asia and the Far East that the Russian Czar is not dangerous. The Austro-Hungarian Empire is rent with racial antagonisms and Pan-Germans look hopefully to its dissolution for increase of territory and population. Germany needs an easier outlet upon the sea and by better understandings with Holland and Belgium she hopes to have control of the mouths of the Rhine and the Scheldt in case of war. While the Triple Alliance between Italy, Austria and Germany still exists it has almost lost its value because of changed conditions.

At present the relations with England are undoubtedly the most important. Coming to the front after all the desirable parts of the world have been colonized but with a surplus population, Germany has been looking on every side for places where colonies could be established. The German gives up his national feeling and even his language more easily than any other race, and Germans in America, Switzerland, Austria and other countries, not being under the German flag, are of little value to the Fatherland. On every hand Germany finds Great Britain blocking her way. It is perfectly evident that the only power against which the new navy is likely to be used is Great Britain. To this danger Englishmen have recently become thoroughly aroused for it is not merely that England would lose prestige in an unsuccessful naval war but that her whole imperial policy and even her very existence is dependent upon her mastery of the sea. It is surprising how many men in Europe testify to their belief that war between the two countries is inevitable and near at hand. The subject is discussed not with bitterness but with a sort of finality which is far more significant.

Internal affairs of Germany are usually understood in terms of the Kaiser or the relations of the parties. In January of this year the elections to the Reichstag resulted in an extraordinary sucecss for the Socialists who returned one hundred and ten members and thus focused attention upon the political situation. There are five principal parties with definite differences of opinion in each. The Conservatives represent the old aristocracy; they believe in the close relations of Church and State, in a strong monarchy, a great army and a paternal system of government. The Clerical or Center party represents the Catholic Church and believe in Catholic influence being put on the same footing as Protestant although they are not strongly in favor of the disestablishment of the Church.

They are a powerful body upon which the Emperor has depended in late years for carrying out his policies in Parliament. There are signs of disintegration in this party because it has an aristocratic leadership but a workingman constituency and it is hard to satisfy both. The National Liberals represent the manufacturing interests. They are more advanced in their ideas than the Conservatives but are not interested in the religious question. The Radicals consider themselves the advocates of the English parliamentary system but they are not wholly consistent in their politics and are inclined to be doctrinaire.

The Social Democrats represent the wage earners and the small property classes. This party believes in the disestablishment of the Church, the substitution of the militia system for the standing army, and the nationalization of industry, and for many reforms which have been for many years the common heritage of people in England and the United States. To an American many of their demands—universal and direct suffrage, freedom of speech and of assembly, compulsory education, prohibition of child labor, internation arbitration, the eight-hour day—seem anything but socialistic and some are really axiomatic in our political thinking. Indeed that is the explanation of the growth of the Socialistic strength from 125,000 votes and two deputies in 1871 to over 4,000,000 and 110 deputies in 1912. A German who is a liberal in sentiment has to choose between weak Liberal parties and an outspoken party of protest against autocracy. This is at the same time the source of the strength and of the weakness of the Socialist party. It explains the reason why on most vital questions the four parties unite against the fifth and how the government has to keep a majority through bargains with various elements in the Reichstag. If representation were not so unequal and favorable to the old parties the strength of the Socialists would be tremendously increased.

William II occupies the center of the stage so continually and succeeds in impressing his personality so strongly that one might be led to think that the German government is an unrestricted monarchy. His predominant influence, however, is due to the peculiar organization of the Empire. In reality Germany is Prussia plus twenty-four other states, but Prussia is more powerful and has a larger population than all the rest of the states combined. The Empire is a federal government organized by Bismarck with the intention of making a strong military state. Its organs of government are the Bundesrath, or Federal Council, representing the constituent states, the Reichstag or National Parliament representing the German people and the Emperor, representing Prussia.

The Bundesrath is the successor of the old Diet and is like nothing else in the world. It is, in reality, an assembly of the representatives of the sovereign states. It is composed of fifty-six members distributed as follows: Prussia seventeen, Bavaria six, Saxony and Wurtemburg four each, Baden and Hesse three each, Mecklenburg-Schwerin and Brunswick two each, and the seventeen other states one representative each. While Prussia has but seventeen votes out of fifty-six, certain provisions of the Constitution give it absolute control in important matters. Only fourteen negative votes are sufficient to prevent changes in the Constitution and the vote of Prussia is decisive if cast for the existing arrangements whenever the army, the navy or taxation are the matters under discussion. Since the Prussian delegates are appointed by the Kaiser and the power of initiating, to say nothing of obstructing, legislation is largely in the hands of the Bundesrath, it is evident that the Emperor usually can have his way in this upper house of the Imperial legislature.

The Reichstag is composed of 297 members elected for five years by direct election upon a secret ballot of all men

in Germany over twenty-five years of age. It has larger powers theoretically than actually. In view of the fact that the Chancellor is appointed and dismissed by the Emperor and that other members of the Cabinet are under the orders of the Chancellor, parliamentary government like the English is impossible. It should not be supposed, however, that the Emperor succeeds without difficulty in carrying out his measures in the Reichstag for on several conspicuous occasions they have refused to do his wishes. Nevertheless such instances are the more conspicuous because of their infrequency.

William II is German Emperor by reason of being King of Prussia, and it should be noticed that he is German Emperor, not Emperor of Germany. He is the commander-in-chief of the military and naval forces. He has the right to represent the Empire on all questions in its dealings with foreign countries and their ambassadors and ministers and he alone may declare war and make peace. He has no veto power such as the President of the United States has although he can exercise such power through his control of the Bundesrath, and he has no right to interfere in the internal affairs of the German States.

The explanation of the personal rulership of the German Kaiser is, therefore, partly in terms of the government, partly in terms of the Hohenzollern tradition and partly in terms of the Kaiser's own personality. William II is, first of all, King of Prussia. In this kingdom he is practically supreme for the electoral system throws almost all the power into the hands of the autocracy. Prussia has three-fifths of the territory and two-thirds of the population of all Germany. Her seventeen votes, therefore, in the Bundesrath do not represent her entire strength for on almost any question some of the other states find their interests identical with Prussia's. By reason of this dual position the Kaiser is enabled to exert his power now in one capacity, now in another. Again he is commander-in-

chief and he has used every means to bind the army to himself. It is said that he knows personally one-half of the 25,000 military officers. No one has a greater knowledge of the German navy, indeed of the navies of the world.

But, after all, the real source of his strength is to be found in the belief which the people have in him. Personally he is the embodiment of all the driving forces of German life today. He fires the imagination, he sounds the key-note for advance along all lines. It is this ability to make himself the leader of the German nation that enables him to impose his will upon the Empire. He is one of the most versatile of men. It is true that the Emperor has been accused of being a kingly dabbler in everything and master in nothing. Bismarck characterized the Emperor in this language in 1891: "I pity the young man; he is like a young fox-hound that barks at everything, that smells at everything, that touches everything and that ends by causing complete disorder in the room in which he is, no matter how large it may be." Erratic or versatile, as you please, his interests are world-wide. One of the Exchange Professors at Berlin told me of being invited to luncheon with the Emperor, who came into the room having in his hand a magazine in which was a theological article he had written. Without any formalities he asked whether the American professor had read the article and whether he approved of its conclusions. Then followed a discussion about divine revelation, its sources and nature, which continued through the meal. When the luncheon was over the Emperor excused himself and in an incredibly short time appeared in the street in a new costume, that of a Spanish general, on his way to the station to greet the Spanish King who was to be his guest. This illustrates the Kaiser's ability to adapt himself and so prepare himself that he gets the most out of interviews with men of distinction and learning which he holds continually. Nothing is too large for his investigation, nothing too small for his attention.

Every scientific discovery, every new invention, every change in educational theory, every new development in art or literature receives his attention. He is everywhere seeking new ways of doing things which may become useful for the development of German influence or culture.

The Emperor has been described in many different ways but the characterization of the late William T. Stead, himself one of the world's great journalists, is unique and interesting. He calls the Kaiser a "latter day journalist born to the purple." He certainly has the journalistic craving for novelty and picturesqueness; he likes to be continually before the public; he has the ability to say striking things. "The Emperor," says Mr. Stead, "while in London, had no newspaper to bring out, so he brought out himself in a bewildering variety of new costumes; in the course of a single day he came out as a hussar, as an admiral and as an Emperor. On one favorable occasion he changed his dress no fewer than five times in a single day."

William II is distinctly a modern man and makes use of all the machinery of modern civilization. He receives daily reports from the Reichstag and the Berlin City Council. He has his own newspaper clipping bureau. He gave von Bülow, while Imperial Chancellor, his title of Prince over the telephone within five minutes of the time that the Emperor received over his private wire from the foreign office the news of the purchase of the Caroline Islands. In his influence on education he shows particularly his modern training and modern views of life. He has taken the keenest interest in German education, insisting that modern studies are more important than the classics and that it is the business of the schools to produce not "Greeks and Romans, but Germans."

With all his modern ideas the Emperor is more than any other man of his time a medievalist in his ideas of the kingship. One would have to go back to Charles I of

England to find a man who believes so strongly in the divine right of kings. His inheritance of blood is from two of the proudest families of Europe, the Guelph and the Hohenzollern. While he considers himself the first servant of the state in the sense that he is working for the good of all as he sees it, he gives no credence to the modern idea that where kings exist they should govern but not rule. In the second year of his reign he is said to have asserted "All existing parties are old rubbish. I know only two parties, one for me and one against me." No better statement of his ideas of the kingship can be given than the following extracts from his own speeches.

At Königsberg in May 1890 he said, "This kingship by the grace of God expresses the fact that we Hohenzollerns accept our mission only from heaven and are responsible to heaven for the performance of its duties. I am animated by this view, and am resolved to act and govern on this principle—the king of Prussia stands so high above party and party conflict that, seeking the best interests of all, he is in a position to make every individual and every province in his kingdom his care. I know very well in your case where the shoe pinches and have formed my plans accordingly."

That his idea of the kingship has not undergone any great change is shown in the speech in October of last year, in unveiling a statue to his father at Aix-la-Chapelle when the Emperor spoke as follows: "If ever there was a prince who deserved a memorial at Aix-la-Chapelle it was my father, who rests in God. When as a boy I used to linger in his room and my good behavior had deserved a reward, he would let me turn over the pages of a splendid book in which the jewels, insignia, robes and arms of the emperors, and the crown itself were represented in bright colors. How his eyes used to gleam as he told me of the coronation solemnities at Aix-la-Chapelle, with their ceremonies and their banquets, of Charles the Great, of the

Emperor Barbarossa, and their splendour! He always ended by saying 'All that must come again. The might of the Empire must be restored and the glory of the Imperial Crown must blaze out afresh. Barbarossa must be set free again from the Kyffhäuser Mountain.' Trained up by my father for my future calling, I grew to it in admiration and reverence for the Imperial Crown which I inherited from him, with its burden and responsibility. It is a glorious jewel, a jewel from which, under God's protection, rich blessing has gone out to the Fatherland and which has proved itself a temple of its national honor. All Germans can look in confidence to the Crown, and the more it is enriched and supported by the loyal love and earnest co-operation of the people, the mightier will it show itself to be."

No characterization of the Emperor would be complete which did not include patriotism and religion as guiding principles of his conduct. The Emperor is conscious of his position, faces his problems frankly and courageously and believes in a future for Germany which he intends to realize in spite of all opposition. In 1900, upon the launching of a new ocean greyhound, he spoke as follows: "The ocean is indispensable to the greatness of Germany. But the ocean proves, too, that no great decision can now be taken at sea, or on distant lands beyond the sea, without Germany and without the German Emperor. I do not consider that the German nation fought and bled and conquered thirty years ago in order to allow itself to be thrust aside at the settlement of great questions of foreign politics. Were that to take place, it would be the end once for all of the position of the German nation as a world power; I do not mean to let things come to that pass. Ruthlessly to employ suitable and, when it is imperative, the sharpest means to carry out this policy is not merely my duty; it is my highest privilege."

All the Hohenzollerns with the exception of William I have ruled personally and have not permitted any minister to share their power. The relationship between Bismarck and the old Emperor was singularly frank, open and based upon sincere admiration one for the other. William II grew up under the spell of the influence of the Iron Chancellor and his dismissal of Bismarck before he had been three years on the throne showed clearly to the world that the young Emperor intended to rule alone in as true a sense as any of his predecessors. But acute observers even before he came to the throne prophesized as much. In an anonymous book published in 1883, five years before the death of William I and Frederick III, a Parisian journalist said of the Crown Prince William: "He will be essentially a personal king, never allowing himself to be blindly led, and ruling with a sound and direct judgment, prompt decision and an unbending will. When he attains the throne he will continue the work of his grandfather and will as certainly undo that of his father whatever it may have been."

His break with Bismarck was the most spectacular thing in his early reign. It was some time in coming to a head because of the young Emperor's sincere admiration for his grandfather's great minister but he intended to replace the older officials with young men of vigor and to make an administration subject only to his will. Moltke took a hint and retired. Bismarck fought to retain his own position and to make his son Herbert the heir to his great power. But his fall was inevitable and was expected some time before it occurred. There are several versions of the circumstances of the dismissal. One is that the Kaiser objected to a private interview with a certain political personage which Bismarck had held without the Kaiser's knowledge. When the Kaiser insisted that he be informed of such interviews the Chancellor declared that he could not subject his intercourse to any one's interference, even that of the sovereign and coldly remarked that "the com-

nands of my sovereign end at the drawing-room of my vife," and offered to retire from office. The more likely tory is that in the course of an interview between the Kaiser nd the Chancellor with respect to a labor conference which vas impending Bismarck threatened to resign, an old habit f his when he could not carry out his wishes. The Kaiser aid nothing but two or three hours later his aide-de-camp ppeared at the foreign office saying that he had come for ıe resignation. Bismarck replied that he had not had time) write it. The aide-de-camp returned again and Bismarck ent word that he would call upon the Emperor the next ay. When he did visit the palace the Emperor was not : home and when Bismarck returned to his residence in ıe Wilhelmstrasse he found the aide-de-camp again asking)r that resignation. That this break caused the young aiser sincere regret is shown in a letter which he wrote a w days later to a friend, as follows: "Many thanks for)ur kindly letter. I have, indeed, gone through bitter periences and have passed many painful hours. My art is as sorrowful as if I had again lost my grandfather. ıt it is so ordered for me by God, and it must be borne, en if I should sink under the burden. The post of officer the watch on the Ship of State has devolved upon me. er course remains the same. So now full steam ahead!"

All these things involve the over-riding of the Constitu-ın. "There is but one law in the Empire and that is my ll," is a statement which the Emperor thoroughly be-ves and acts upon. The Constitution provides that no ıtement of the Emperor shall be regarded as binding, less it has the counter signature of the Imperial Chan-llor. The Kaiser is constantly making statements and ving orders which have all the effect of law, but which ve not been submitted to the Chancellor beforehand. The eeches from the throne are not the expression of minis-ial ideas but represent the Emperor's own ideas. To Chancellor is committed by the Constitution the sole

policy in foreign affairs but everyone knows, and Bethmann-Hollweg most of all, that the foreign policy of Germany is William's policy, whatever may be the ideas of the Chancellor.

After the *Daily Telegram* article of a few years ago and as a result of criticism everywhere the Kaiser promised the Chancellor that he would not talk or write about foreign affairs without consultation. The trouble with the Emperor is that while the German people try to forget his explosions, he does not allow one incident to be forgotten before he is guilty of another indiscretion. How much these mistakes have influenced or affected the position of the throne is hard to say. It must be remembered that many well informed and even liberal people in Germany do not believe in parliamentary government and are by no means ready to grant the Socialists the opportunity which a revision of the electoral system and the institution of parliamentary government would give. Whether, however, the kingship is to be limited by real parliamentary control through the Reichstag or through the control of the various states of the empire, even including Prussia which may become more liberal, through the Bundesrath, is a question.

Emperor William of Germany has in many ways the greatest opportunity in the world. He is only fifty-three years of age and his grandfather lived to be ninety-one. The question really is whether the problems are greater than the man. What are the problems of Germany's future with which he has to deal which are neither few nor unimportant? There is still the problem of the unity of the Empire. The Empire is not yet forty years old and it has internal difficulties which would be more obvious to us were it not that the Austro-Hungarian Empire has so many more. The country at the north is overwhelmingly Protestant; at the south overwhelmingly Catholic. The Bavarians cannot be said to love the Prussians or the Prussian King and the Prussians are inclined to look down upon the Ba-

varians. There is a great gulf fixed between the working classes and the land owners. The demands of the Agrarians on the one hand and of the Socialists on the other seem so irreconcilable that no compromise seems possible. There is also the sturdy loyalty which makes the inhabitants of many principalities look to the local ruler rather than to the Emperor. Indeed it is asserted by some of the defenders of the Kaiser that the reason for his insistence upon the divine right, his love of display and his nationalistic policies is because of his fear of the disintegrating influences in the German nation.

While we have not discussed at length the position of Germany in Europe, it is evident that no nation can be so easily isolated. She is inferior in geographical position and resources. The justification for her strong military and naval position is the danger from Russia and England. The German Kaiser must be up and doing if he is to keep Germany closely allied with those nations which can do her the most good in international complications. There is such an increase in national prosperity and so much pride in the Empire that there is little real danger of dissolution, but the unification and permanence of the Empire are still important problems.

Sooner or later Germany will begin to experience an exhaustion of her material and moral resources on account of her military policy. It is well enough for its defenders to point out that Germany does not spend as much upon her army as England does upon her navy and that German industry having grown up since the universal military service, has accommodated itself to the military situation. It still remains true that the drain of such a military establishment is terrific, that the evils of militarism are dangerous and inherent and that no nation seems likely to come to permanent commercial and intellectual supremacy which has to make such a large sacrifice for military strength.

There are some things to be said in favor of the careful administration and of the paternalism of the German government. The individual is subservient to the state in a way which makes the entire nation a unit and capable of progress in a truly marvelous manner. Such control is tolerated because of the strong confidence on the part of the people in government supervision. The Prussian has much of the old Roman in his make-up and love of order and discipline, and a wonderful ability to rule. Public affairs are a public trust; the authorities are experts and leaders in a true sense; the civil service is highly trained and the administration non-partisian. This efficiency of government and this public spirit gives a stability and efficiency to the administration not to be found elsewhere in the world. But individualism and individual initiative have little scope under such a system. We Anglo-Saxons believe that the ideal of government is the largest liberty of the individual, and that freedom of religion, speech, assembly and the press is indispensable to true liberty.

Personal government which is evidently accepted by the majority of the Germans has many limitations. The advantage of government by responsible ministers lies in the fact that they can be changed without disturbance in conformity with the will of the people. An objectionable personal rule can be terminated only by revolution and the destruction of all the benefits of the monarchical rule. The solutions of many of these problems are absolutely necessary if Germany is to come to permanent leadership in education or business or politics.

(*For bibliographies see Round Table*)

Prehistoric Times

Polished Stone Age

War Costumes

From the Musée de l'Armée, Hôtel des Invalides

Gallic Chieftain

Roman Horseman

From Bronzes by Frémiet; Chateau of St. Germain-en-Laye

Interior of the Roman Palais des Thermes (Palace of the Baths). The Nautae Stone is in this room

At Arcueil. The two bits of fine stonework are remnants of the Roman Aqueduct which supplied the Palais des Thermes

The Amphitheater of Lutetia as it looks today

Warriors of early Gaul. The right hand figure wears the long braids of the Merovingian Age
From the Musée de l'Armée, Hôtel des Invalides

Church of St. Denis as it appears today

Tomb of Dagobert I.

Choir of the Church of St. Denis. The oriflamme stands behind the altar on the left; Dagobert's tomb is on the right

The Martyrdom of Saint Denis
From mural paintings in the Pantheon

Coronation of Charlemagne by Pope Leo III.

Attila and his army marching upon Paris

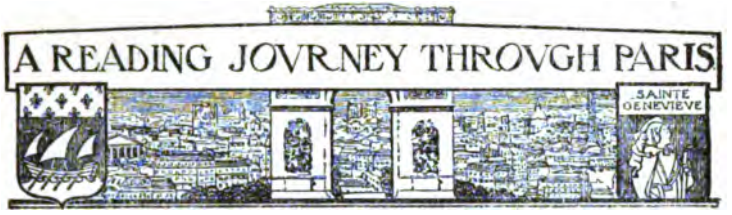
From mural paintings in the Pantheon

Sainte Geneviève inspires confidence and calm in the Parisians upon the approach of Attila

Sainte Geneviève brings provisions to starving Paris

Clovis's vow at the Battle of Tolbiac

Church of Sainte Geneviève, now secularized and called the Pantheon



Earliest Paris

Mabell S. C. Smith

FRANCE has been inhabited since the days when prehistoric man unconsciously told the story of his life through the medium of the household utensils and the implements of war which he left behind him in the caves in which he dwelt, or which his considerate relatives buried with him to make his sojourn easy in the land beyond the grave. From bits of bone, of flint and of polished stone archæologists have reconstructed the man himself and his activities through the early ages. Of contemporary information, however, there is none until the adventurous peoples of the Mediterranean pushed their way as traders and explorers into the heart of Gaul, and then wrote about their discoveries. The Gauls, they said, were largely Celtic in origin and had displaced an earlier race, the Iberians, whom they had crowded to the southwest. They were brave, loyal, superstitious, and subject to their priests, the Druids. Their dress showed that they had made great advance in knowledge over the cave men, for they wore colored tunics—which meant that they knew how to spin and weave and dye—and brazen helmets and shields and gold and silver girdles—which meant that they could work in metal.

Such industries show that the nomadic life was over, and, in truth, there were many towns throughout Gaul, some of them of no mean size, furnished with public utilities such as wells and bridges, and surrounded by fields made

fertile by irrigation. An independent spirit had developed, too, for in about the year 500 B. C. the chiefs and nobles rebelled against the lay authority of the Druids. Nor was this the only change, for Caesar relates that when he went to Gaul in 58 B. C. the lower classes had rebelled against the chiefs who had assumed undue power after the earlier revolution, and that, with the help of the Druids, the commoners had subdued the foes who had formerly been their friends.

It is from Caesar, too, that we first learn something about Paris. "Lutetia" he calls it, "a stronghold of the Parisii," who were one of the three or four hundred tribes who dwelt in Gaul. It was not much of a stronghold, for its fortifications could have been nothing more than a stockade encircling the round huts which made up the village occupying an island in the Seine, the present "Cité," and connected with both banks by bridges. It was only about half a mile long and an eighth of a mile wide. It was large enough and strong enough, however, to serve as a refuge for the tribesmen in time of war. Probably such a haven was not an unusual arrangement. Thirty miles distant from Paris is another instance in Melun which has grown around the village which the Romans called Melodunum, built in the same way on an island in the river.

In the spring of 53 B. C. Caesar summoned delegates from all the tribes of Gaul to meet at Lutetia, but the rebellion of the year 52 in which the Parisii joined determined the Roman general to destroy the town and crush the tribe. He sent Labienus to carry out his plans. The Gauls chose as their leader Camulogenus of the tribe of the Aulerci, an old man, but skilled in warfare. Examination of the ground showed Labienus that approach to the sullen little settlement commanding the waterway was not easy on the left bank. He therefore withdrew to Melodunum where he crossed the river to the right bank. Refugees took the news to Lutetia and the Parisii did not hesitate to adopt

the heroic expedient of burning their town and its bridges to prevent its falling into the hands of the enemy. Before the trained legions of the Empire the Gauls fell back defeated, their leader, Camulogenus, slain.

So it happens, rather humorously, that the earliest written account of Paris is that telling of the destruction which left its site a clean slate upon which the Romans might begin to write its story. For five hundred years they did it, until the Frankish invasion swept its destructive might across Romanized Gaul.

In five hundred years much may be brought to pass, and the Paris that Sainte Geneviève saved from Attila the Hun (451 A. D.) and in which Clovis established himself (481) was a town vastly different from the stockade-defended hamlet on which Caesar set his destroying gaze. While its position was selected by the Gauls because it could be easily defended, it was evident in later and more peaceful times that the city could be developed into a valuable commercial station. The Seine and its tributaries, the Marne and the Oise, proved highways on which the products of a large district might be carried to the distributing center, Lutetia, whence they could be packed north or south or to the coast provinces over the masterly roads which always made an important feature of the Roman colonizing policy. There are Paris streets today which follow these same roads into the country. On the island rose a pagan altar replaced later by a Christian church and later still by a superb cathedral, Notre Dame, the very heart of Paris, the scene of triumphs and solemnities and orgies in the series of changes and upheavals which have come to expression around and within its majestic walls.

Of the pagan altar a portion was found in 1711 under the choir of the cathedral. This relic places its date in the reign of Tiberius (14-37 A. D.), the successor of the great Augustus. The stone bears an inscription still standing forth clearly in abbreviated Latin of which this is a trans-

lation: "When Tiberius was emperor the Parisian Watermen publicly raised this altar to Jupiter, best and greatest."

These Watermen (Nautae) seem from early days to have been an important guild, first as carriers of merchandise and later as an administrative body. It may have been their boats that Labienus commandeered for use in his attack on Gallic Lutetia, their own town. In the 12th century the band was called the Brotherhood of Water Merchants, and its head the Provost of the Water Merchants, a name given in shortened form—Provost of Merchants—to the first magistrate of the city up to the time of the Revolution at the end of the 18th century. Even today such of the duties of the Prefect of the Seine as apply not to the Department of the Seine but to the city of Paris alone are comparable to those of the Provost of Merchants. From the seal of the Nautae, a boat, has developed the present coat of arms of the City of Paris.

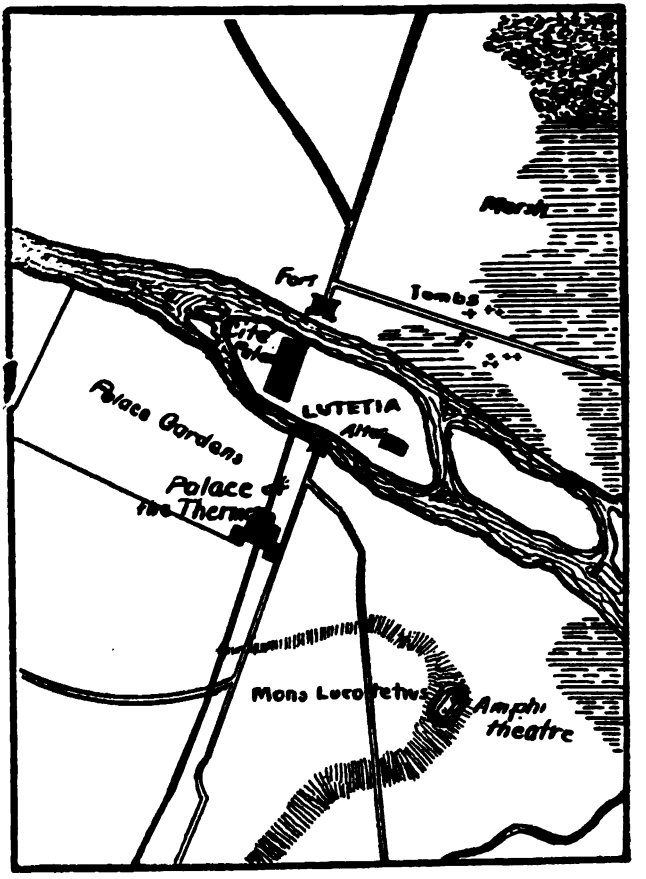
A bridge, fortified at the mainland end, connected the island with the right bank of the river and with the road threading its way northward to avoid the marsh whose name (Marais) is still given to a district of the city. Where now on the north shore is the square in front of the City Hall—the Hôtel de Ville—there has always been an open place, originally kept free for the landing of merchandise from

the river boats. This open place was called the Grève or Strand, and the busy scenes enacted upon it sometimes included quarrels between the masters and the longshoremen. Such a dispute came to be called a *grève,* the French word today for a strike.

Where now the Palais Royal rises on the right bank a reservoir held water to supply the public baths. Tombs clustered along the roads leading north and east, for cemeteries were not allowed within Roman cities. Otherwise the north side of the river with its unwholesome marsh was but scantily populated.

Far different was the southern or left bank, sloping pleasantly to the Seine from Mons Lucotetius. This hill is now known as Mont Sainte Geneviève (Mount Saint Genevieve) and is crowned by the church, St. Etienne du Mont (St. Stephen of the Mount) that holds her tomb; and by the Pantheon, long dedicated to her, but now a secular building. This southern district was drained by the little stream, Bièvre, whose waters in later times were believed to hold some chemical properties which accounted for the brilliancy of the tapestries made in the Gobelins factory situated on its banks. Fields, fruitful in vines and olive trees, clustered around villas which the Romans knew well how to build for comfort and beauty, and which the conquered Gauls were not slow to adopt, modifying the form to their needs as they modified the Roman dress, covering with the graceful toga the business-like garments of older Gaul.

The later emperors came often to Lutetia. They, too, saw the beauty of the river's left bank connected with the Cité by a fortified bridge. Some one of them, probably Constantius Chlorus, built a palace of majestic size with gardens sweeping to the river bank, and here in Lucotecia, Lutetia's suburb, Constantine the Great and his two sons lived when they visited this part of Gaul. Constantine's nephew, Julian,



Lutetia under the Romans

called the Apostate because of his adherence to the old philosophies, spent parts of three years here.

"I was in winter quarters," he wrote, "in my dear Lutetia, which is situated in the middle of a river on an island of moderate size joined to the mainland by two bridges. The winter is less severe here than elsewhere, perhaps because of the gentle sea breezes which reach Lutetia, the distance of this city from the sea being only nine hundred stadia. This part of the country has excellent vineyards, and the people cultivate fig-trees which they protect against the winter's cold by coverings of straw."

In the huge palace where Julian found himself so happy his physician, Oribasius, prepared an edition of the works of Galen, the first book published in Paris; and here it was that in 361 the rebellious Roman soldiers proclaimed Julian as their emperor. Of the palace there is left today what was probably but a small part of the original building, but which is, in reality, a section of no small size. It was that portion of the structure which contained the baths, and it gave its name to the building—Palais des Thermes (Palace of the Baths). One room, preserved in fair condition and showing the enduring Roman brick- and stone-work, is sixty-five feet long and thirty-seven feet wide and springs to a vaulted height of fifty-nine feet. It is used as a museum, its chief treasure being the Nautae stone described above. The baths were supplied with water by an aqueduct some eleven miles in length, fragments of which have been found at various parts of its course. At Arcueil, a town three miles from Paris, named from the Latin word *arculus*, a little arch, there still remain parts of two arches whose small stones are held by the extraordinarily tenacious Roman cement and are varied by occasional thin horizontal layers of red tiles. At present they are built into the walls of a *chateau* which has recently been bequeathed to the town for an old men's home, and is being remodelled and enlarged for its new purpose.

Somewhere south of the palace and not far from it was a garrison to protect the suburb and the Cité from southern invasion. That it was not greatly needed during this peaceful and prosperous period seems proved by the fact that Lutetia's amusement ground was not within its easy reach, but on the eastern slope of Mons Lucotetius. Here at some time during the Roman occupation, perhaps during the second or third century, an amphitheater was built, and here emperors and generals and merchants, Romans and Gauls, gazed upon the pageants and contests of the arena. Christianity wrought a milder mood in her believers and even before the invasion of the Franks the stone seats of the ellipse had been converted to other uses. Enough was discovered, however, some thirty years ago to permit an adequate idea of the original appearance. On the 14th of April of this year a performance was given in the Arènes (Arena) the behavior of a group of onlookers, wearing Roman costumes being as interesting a part of the proceedings as that of the actors on the sand.

To Julian has been attributed the rebuilding of the Cité, and excavations at different points have unearthed remains unmistakably of Roman workmanship, which show that the island was completely surrounded by a wall. Probably some of the stones of the amphitheater went into it. This wall has been related to the fourth century, and it is known that on that spot in the Cité where the Palais de Justice (Palace of Justice) now houses the law courts, an administrative building of some kind has stood since this same early date.

One of Julian's successors, Maximus, erected a triumphal arch near the cathedral in 383, and it is probable that other pretentious structures justified the erection of the protecting wall. There were religious establishments, at any rate, for Saint Denis came about the middle of the third century to preach Christianity, and with his coming

On the left the Library of Sainte Geneviève; at the back the Church of Saint Etienne du Mont, and the Tower of Clovis; on the right the Pantheon

St. Germain des Prés

Nave

Choir

St. Germain des Prés

Charlemagne

Statue of Charlemagne, his horse led by Roland and Oliver

Hildegarde, Charlemagne's second wife

and the Emperor Constantine's conversion churches began to be built, some on the site of pagan temples. Even the martyrdom of Saint Denis, who, according to Gregory of Tours, "ended his earthly life by the sword," was no check to believers, while it was an enormous inspiration to art. Legend has it that his head was stricken off on Montmartre, the hill towering above Paris on the north, and today crowned by the pearl-white domes of the basilica of the Sacré Coeur (Sacred Heart) gleaming, mysterious, through the city's eternal haze. The hill's name has been said to mean "Mount of Mars," because of a pagan altar raised upon its summit, or "Mount of the Martyr," referring to the death of Saint Denis. Either derivation may be defended, and neither contradicts the story that the holy Bishop of Paris, decapitated, picked up his head and carried it for several miles before a kindly-disposed woman offered him burial. Over his remains a chapel was raised, restored about two centuries later by Sainte Geneviève, and replaced in 630 by the basilica which Dagobert I (602-638) erected to house fittingly that most holy relic, the head of the saint. The existing church was begun about five hundred years later by Suger, the minister of Louis VI who adopted the oriflamme of St. Denis as the royal standard of France. The flag hung above the altar and was used only when the king went into battle himself. Since the English victory on the field of Agincourt (1415) it has not left the church. The banner (in replica) stands today in the choir behind and to the left of the high altar. Dagobert's tomb is on the right of the choir.

A Christian church was begun on or near the site of the altar to Jupiter erected by the Nautae, and here rose the first cathedral, dedicated to St. Etienne (St. Stephen), modest as compared with its successor, Notre Dame, whose sacristy is placed on the same spot, yet showing that concentration of the arts in their expression of religious spirit

which has made the churches of Europe at once the treasure-house of the student and the devotee, the inspiration of the poet, and the joy of the lover of color and of line.

The canonization of Martin, bishop of Tours, received early recognition in Paris. In what was then the country, but is now well within the city limits was a chapel which was replaced in the 11th century by the Priory of Saint Martin des Champs (Saint Martin in the Fields) which developed into a huge monastic establishment, and, after many changes, is now used as the Conservatoire des Arts et Métiers (Conservatory of Arts and Trades.)

The reading of Caesar's "Commentaries" makes us know that the Gauls with whom he contended were worthy opponents, ingenious in planning warfare and enthusiastic in fighting. Even the trained Roman legions had to work for their victories. Granting possible exaggeration, which is a sore temptation to a conqueror, eager to magnify the difficulties of his conquest, it is nevertheless clear that a radical change had transformed these fierce Gauls and irresistible Romans of a half century before Christ when, five hundred years later, a band of less than 10,000 "barbarians" led by Clovis, swept across a comparatively unresisting Gaul.

What had happened in Gaul was what had happened in other parts of the Roman Empire. Money had concentrated in the hands of an insatiable few. To supply them and the government every stratum of society was squeezed of its smallest coin, until good men of middle-class position were willing to sell themselves into slavery to avoid the insistent demands of self-seeking tax collectors, and the government was meanly willing to accept the sacrifice because the supply of slaves was not being kept up since the victorious eagles had ceased to perch upon Rome's banner.

In Paris conditions were not different from those in other parts of the province. The town was good to look

upon with handsome Roman buildings, and it was ordered with due respect to the laws for whose making Rome had an undoubted talent; but beneath this fair outside there shivered the soul of the dependent grown cowardly from abuse, lacking loyalty for what was unworthy of loyalty. The Gauls, who had adopted the language and manners of their conquerors, had become weak from overmuch reliance on the stronger power; the Romans had softened during years of peace. So it happened that when the barbarians from the north and east threatened Gaul they were bought off with gifts of land, and when, in 451, Attila, the Scourge of God, led into the north his fierce and hideous Huns whose only joy was bloodshed, the people of Paris prepared themselves for flight when he was still a long way off.

For every vital crisis in the life of the individual there is given a counterbalancing power of endurance; to groups this power is taught by the man or woman whom the circumstances develop as a leader. In this emergency, when the dreaded shadow of the hawklike Hun fluttered the citizens, and they were making preparations for deserting the town and taking into hiding such of their goods and chattels as they could, the leader developed in the unexpected form of a woman—Sainte Geneviève. Some say that Geneviève was, like Jeanne Darc a thousand years later, a peasant girl. Saint Germain of Auxerre, the story goes, on his way to "quenche an heresye" across the Channel, chanced to visit Nanterre where his prophetic eye espied the divine spirit in the little maid and his holy hand sealed her unto God. Another version insists that Geneviève belonged to a prominent family in Paris and that her family's influence accounted for her sway over the people.

For sway them she did. At her bidding the women of the city fasted and fell on their knees and assailed God with prayer. Nearer and nearer came the foe, and the unbelieving reviled the maiden; but Saint Germain reproached

Merovée

Childeric I, son of Merovée

them for their lack of faith and the miracle came to pass—the "tyrantes approachyd not parys."

All quarrels were lost in the apprehension of this attack of a common enemy, and by the united effort of Gauls and Romans, of Burgundians, Visigoths and Franks, the dreaded Attila was defeated near Chalons in a battle so determined that the very ghosts of the slain, it was declared, continued the fight.

Freed of this menace to the whole country the victorious tribes again fell to quarrelling among themselves, and of them the Franks proved sturdiest and most persistent. Descended from Pharamond, who, perhaps, was legendary, their king, Merovée, had led them against Attila, and now his son, Childeric, attacked Paris. Again Geneviève rescued her townsmen from famine, herself embarking upon the Seine, which probably was beset by the enemy along the banks, and returning with a boatload of provisions which, by miraculous multiplication, revictualled the whole hungry and despairing garrison.

Childeric's son, Clovis, leading about 8,000 men, in 481 made himself king of northern France with Paris as his

Clovis, son of Childeric I

Dagobert I

capital, thus establishing the line of monarchs who called themselves Merovingians.

Clovis had married an orthodox Catholic wife, Clotilda, who was eager for his conversion. Her arguments are said to have been far from gentle, but they seem to have been suited to her husband's nature, for he was "almost persuaded" when an incident determined his acceptance of the Christian faith. In the battle of Tolbiac against the Germans Clovis begged the aid of "the God of the Christians" to determine in his favor a wavering victory. He won the fight, and it is easy to believe the joy of Sainte Geneviève when the monarch was baptized in the cathedral at Rheims. He seems to have been of simple mind. The fittings and the ceremonies of the vast church touched his spirit to submission. "Is not this the kingdom of heaven you promised me?" he asked of the bishop; and again, when he listened to the story of the crucifixion he is said to have cried with an elemental desire for vengeance, "Oh, had I been there with my Franks I would have avenged the Christ!"

Sainte Geneviève died in 509 and the citizens of grateful Paris over which she had watched in wise tenderness for four score years, made her their patron saint. The hill

that had been known as Mons Lucotetius they called Mont Sainte Geneviève, and on it they built a chapel to honor and protect her grave. Clovis replaced the little oratory by a church as long as the mighty swing of his battle-axe, dedicated to Saint Peter and Saint Paul, and serving as the abbey church of a religious establishment which bore Sainte Geneviève's name. Except for a dormitory and refectory this monastery was torn down in the middle of the eighteenth century to give place to a new church of Sainte Geneviève, secularized today and known as the Pantheon. The abbey church, built and rebuilt, was destroyed during the Revolution, the tower (called the Tower of Clovis, but really belonging to a later period) being all that is left of these historic structures. The reaction against religion of those turbulent revolutionary years made it no sacrilege to burn the good saint's bones in the square, but some of the devoted preserved the ashes which rest now in a stone sarcophagus elaborately canopied, in the neighboring church of Saint Etienne du Mont (Saint Stephen of the Mountain) built in the twelfth century as a church for the dependents of the Abbey.

The comparatively peaceful and prosperous Roman period of five hundred years was followed by five centuries of strife and disaster at the hands of the northern tribes. The Roman Empire had found in Gaul the last stronghold of its civilization. There were large cities, fine buildings, public utilities, institutions of learning. To the barbarians, a youthful race at the destructive stage, these represented but so many things to be destroyed. Terrible and repeated onslaughts ousted the Romans, and then the victors became embroiled with new tribes who sought to drive them out. Palaces and houses were destroyed, fields and vineyards were laid waste. Paris, the stronghold of the early Merovingians, suffered less than the other important towns of Gaul, but the Franks had no standards of fair living, and

they did not build up where time or their own ferocity had cast down. Tottering walls were bolstered with rough buttresses, new dwellings were square hovels of the same heavy stonework, farming languished, commerce died. The successors of Clovis for one hundred and fifty years tricked their wives, murdered their rivals, and assassinated their nearest of kin if they stood in their way. Only Dagobert I proved himself a man of strength, incongruously fighting and praying, regarded as a "good fellow" and as a saint, probably with equal truth. It was he who rebuilt the abbey of Saint Denis, who invited distant merchants to visit Gaul, who dealt out justice to poor and rich alike in unconventional and hearty fashion, and who hammered his enemies with the same vigor and enthusiasm. In the century following his the Merovingian line degenerated into a race of "Rois Fainéants" ("Do-nothing Kings"), dissolute, lazy, leaving the task of government to their Mayors of the Palace while they rolled slothfully in ox-carts from the debaucheries of one country house to the coarse pleasures of another.

The only upbuilding accomplished during the Merovingian two centuries and a half was the establishment of churches and religious houses. The Frank was not aggressive in the less active relations of his duties as a victor. He was content to learn the language of the conquered race and the mysticism of religion spoke to him winningly. Throughout the years when nothing that fell was restored and the hand was busy striking, at least one kind of constructive impulse was manifest when Clovis honored Sainte Geneviève, when his son, Childebert, reared an abbey on the south bank to protect the tunic of Saint Vincent, when on the north bank a church was dedicated to the same saint and another to Saint Laurent (Saint Laurence), while the south side was further enriched by edifices sacred to Saint Julien and Saint Sévérin. It is not the original buildings that we see on these sites today, but it is a not uninteresting

phase of the French spirit that has reared one structure after another upon ground once consecrated, so that a church stands today where a church stood fifteen hundred years ago.

The story of the foundation of the church of Saint Vincent is interesting from several points of view. Clovis divided his possessions among his four sons, giving Paris to Childebert. Childebert had no notion of staying cooped up in this northern town, and he went as far afield as Saragossa in search of war. During the course of his siege of that city he beheld its citizens marching about the town bearing what seemed to be a relic of especial sancity. It proved to be the cloak of Saint Vincent in which they were trusting to save them from their assailants. It did not betray their trust, for Childebert became filled with eagerness to possess a relic which could inspire such confidence, and offered to raise the siege if they would give him the tunic. When he returned to Paris Saint Germain of Autun persuaded him to build a church for its protection and to establish an abbey whose members should make it their first duty to pay honor to the relic. This abbey was called later Saint Germain des Prés (of the Meadows), the name which the abbey church bears today. It stands no longer in the meadows, but raises its square Merovingian tower above one of the busiest parts of Paris. Except for this tower the church was burned in the ninth century, but it was rebuilt in the eleventh and twelfth centuries and the nave with its semicircular arches is one of the few remaining examples in the city of the Romanesque architecture of which this was a characteristic. The choir shows in its arches and windows the hand of a later builder who was inclining toward the pointed Gothic.

The north bank church of Saint Vincent also received the name of Saint Germain, but this was to honor Saint Germain l'Auxerrois (of Auxerre), the friend of

Sainte Geneviève. This early edifice also was destroyed, but the later building held the bell which rang for the massacre of Saint Bartholomew a thousand years later.

These churches and monasteries were the means of preserving whatever of learning persisted through this period of return to primitive living. Every one of them was a center of information, and every one of them taught freely what it knew of agriculture and of the homely arts. Of larger government the bishops had small knowledge, however, and Paris, left to their guidance while the kings roamed abroad, lost her high prestige. She did not gain it under the next dynasty. When the Mayors of the Palace became kings in all but name one of them, Pepin le Bref (the Short) appealed to the Pope to sanction his taking the title. The Pope was glad of the support of the Franks, and approved. Childeric III. became the last of the Merovingian line when he was shorn of the long locks which symbolized his regal strength, and Pepin, anointed king in his stead, became the first of those monarchs who have been called Carolingians or Carlovingians. The name was given from that of Pepin's son, Charlemagne (Carolus Magnus, Charles the Great.)

Charlemagne saw a splendid vision of a united Gaul, but his plan was not suited to a period when the German belief in the might of the strong-armed individual was laying the foundations of the feudal system. He himself was German and established his capital not at Paris, but nearer the German boundary, where he felt more at home. He visited Paris, however, and under his direction his adviser, Alcuin, established there the first of those schools which have made Paris through the centuries one of the chief educational centers of the world. Charlemagne himself never learned to write, but his intelligence appreciated the value of learning and he first offered to the students of Europe the hospitality which Paris has given them with the utmost

Pepin the Short

Louis the Gentle

generosity ever since. Today foreign students are admitted to the University of France on exactly the same terms as native students.

Not only was Charlemagne's kingdom divided after his death, but his strength as well seemed to have shared the shattering. His descendants were men of small force. Louis le Débonnaire (the Gentle) succeeded the great king. His three sons, Lothaire, Louis, and Charles the Bald divided the vast possessions into three parts. Louis's son, Charles the Fat, united them again, but he was no warrior, and when the terrible Northmen appeared in the Seine he was not ashamed to buy them off. Again and again they came, each time ravaging more fiercely, each time approaching nearer and nearer to the city. In 885 Rollo, called the Ganger or Walker, because he was so huge that no horse could carry him, led a persistent band before whom the Parisians abandoned their suburbs and withdrew behind the walls of the Cité. They fortified the bridges leading to the northern and southern banks, and under their protection sustained a siege of a year and a half. Abbo, one of the monks of the monastery of Saint Germain des Prés, has told us all about it in a narrative poem of some 1,200 lines. It all sounds as if the days of Caesar had

Charles the Bald

Charles the Fat

come again. The Normans used machines for hurling weapons and fireballs into the city, and floated fireboats down the river to destroy the bridges. The Parisians retaliated from such high places as there were. The leaders were Eudes, count of Paris and of the district around the city, and Gozlin, bishop of Paris, both of whom fought manfully. The most dramatic episode of the siege came at a time when the swollen Seine swept away the Petit Pont (Small Bridge) leading to the southern bank, and cut off from their friends the defenders of the Petit Châtelet (Small Tower) on the mainland. The garrison numbered but a dozen men and they fought with superb courage until every one of them was killed.

The story of the siege tells of sorties to secure food, of negotiations that fell through, of a journey made by Eudes to seek help from the Emperor and of the suspicion of treachery that his long absence cast upon him. At last Charles appeared upon the hill of Montmartre, but while the plucky fighters in the beleaguered town were preparing to go forth to meet him they learned that once again he had bought off the invading army.

The fat king was deposed and died soon after and again the regal possessions were divided. Paris and its

Eudes

surroundings, the Île de France (Isle of France), fell to Eudes, the candidate of a party of independent nobles who admired his fine work in the defense of the city, but when he died the Carolingian adherents again put a descendant of the great Charles on the throne—Louis II. Louis's son, Charles the Simple, made a compact with the still terrifying Rollo, ceding a huge piece of territory to the Northman in return for his feudal obedience. The Northmen or Normans became excellent settlers and their coming invigorated a people whose feeble monarchs represented only too well their own characteristics. It was largely through the vigorous northern influence that, when a break occurred in the Carolingian line, Hugh Capet, duke of France and count of Paris, was elevated (987) by the barons to the throne which his descendants occupied for some three hundred years thereafter.

The tenth century found Paris reduced to practically its size when Caesar sent Labienus to attack it. The invaders had destroyed the *faubourgs* (suburbs) on the once flourishing left bank, and it was only by degrees that the abbeys of Sainte Geneviève and of Saint Germain des Prés replaced their buildings to meet the needs of the population slowly growing around them once more. Here, on the northern slope of the Mont Sainte Geneviève, on the site of a building of Roman construction, rose in Carolingian days, the first city hall. It was clumsily made of stone and was called the Parloir aux Bourgeois (Citizens' Talking-house.)

The northern bank was even more forlorn, with only a chapel or two to lighten its waste places, and an insignif-

icant blockhouse where today the Louvre stands magnificent.

Packed into the Cité were the houses and the public buildings of such population as the wars had left. A street led across the island from north to south, connecting the two bridges; another from east to west between the cathedral and the palace. Around the open square clustered the shops and markets. Dwellings filled every alley and even crouched against the huge encircling wall. Nobles in armor, their servitors in leather, ecclesiastics with mail beneath their robes, merchants in more peaceful guise, peasants in walking trim—all these carried on the every-day life of this city which is seemingly immortal since fire and sword and flood have wiped it out again and again but only for such brief time as it takes for it to grow again.

(End of the C. L. S. C. Required Reading, Pages 25-73. For study helps and C. L. S. C. News see Round Table.)

Arms of the City of Paris under Charles V (1364-1380)

Arms of the City of Paris today

The Corporation of Water Merchants had a boat on their seal. Charles added the fleur-de-lis, emblem of royal power. In 1900 the cross of the Legion of Honor was appended.

GLOSSARY

The small capital N indicates the French nasal sound.

Agincourt	Ag-aiN-koor′
Arènes	Ar-ayn′
Autun	O-tuN′
Bièvre	Bee-ayvr′
Capet	Cap-ay′
Châlons	Shal-oN′
Charlemagne	Sharl-mahn′
Chatelet	Shaht-e-lay′
Cité	See-tay′
Conservatoire des Arts et Métiers	CoN-sayr-vah-twah′ days Arz ay May-tee-ay′
Eudes	Uhd
faubourgs	fow-boorg′
Gozlin	Goz-laN′
Grève	Grave
Hôtel de Ville	Uh-tel′ de Vee
Île de France	Eel de FraNce
Jeanne Darc	Jahn Dark
Louis le Débonnaire	Loo-ee le Deb-on-nare′
Louvre	Loovre
Marais	Mar-ay′
Marne	Marn
Melun	Mel-uN′
Mérovée	May-ro-vay′
Montmartre	MoN-martr′
Nanterre	NaN-tayr′
Notre Dame	Notr Dahm
Oise	Wahs
Palais de Justice	Pal-ay′ de Joos-tees′
Palais Royal	Pal-ay′ Rwy-ahl′
Parloir aux Bourgeois	Parl-wah′ o Boor-jwa′
Pepin le Bref	Pep-aN le Bref
Petit Pont	Pet-tee′ PoN
Rois Fainéants	Rwa Fay-nay-oN′
Saint Denis	SaN Den-ee′
Saint Étienne du Mont	SaNt Ay-tee-en′ dew MoN
Sainte Geneviève	SaNt JoN-vee-ave′
Saint Germain des Prés	SaN Jayr-maN′ day Pray
Saint Germain l'Auxerrois	SaN Jer-maN′ loaks-er-rwa′
Saint Julien	SaN Joo-lee-oN′
Saint Laurent	SaN Low-roN′
Saint Martin des Champs	SaN Mar-tiN′ day ShoN
Saint Sévérin	SaN Say-vay-raN′
Saint Vincent	SaN VaN-soN′
Suger	Sue-jhay′
Tours	Toor

A Bit of Inner History of the War of 1870, affecting the Emperor Napoleon III and the Empress Eugénie. This abridged extract is freely translated from the French of Émile Ollivier of the French Academy, in the *Revue des Deux Mondes* for June 1, 1912.

Maurice Richard returned from Metz on the morning of August 9 at 6 o'clock and the story that he told me of his trip made me see more clearly than ever the imperative necessity of recalling the Emperor. Richard had set out fearing to be stopped at any minute, though with a safe-conduct from the Minister of War; he had encountered confusion everywhere both on the road and at his destination. The Emperor received him at once at the Prefecture. He knew but vaguely of the retreat of Frossard and of the defeat of MacMahon. He was more affable than usual, but disconsolate, full of lamentations, crushed by the despatches which kept coming in constantly. In addition to his chronic malady he had one of those colds in the head which produce complete mental lethargy.

"It is very unfortunate," he kept saying. "It is terrible. What shall we do?"

The Emperor at last yielded to the solicitations of his friends and agreed to withdraw to Paris. At the moment of departure he said to Maurice Richard, "Ask the Council if I ought to go to Paris; I will follow their advice. I merely urge you to say that I have re-read M. Thiers' history, and that he blamed my uncle for having left the army in 1815 to go and talk over matters with the Chambers."

The Emperor did not recall Thiers' opinion with exactness; he does not *blame* Napoleon I for his return to Paris, which, in his opinion, was indispensable because of the dispersal of the army—he *regrets* it. It is Carnot who said, "Do not stay here a single hour; go back at once; put yourself once more at the head of your troops." To Napoleon III he would have said, "Put yourself once more at the head of your government." It was a fact that when with his army Napoleon I was a power; in Paris, at odds with an assembly hostile to him, he became nothing. Napoleon III, on the other hand, was a nonentity with the army, while in Paris, backed by an assembly and by ministers who were devoted to him, he was still a power.

The summary of Richard's impressions was that the soldiery was full of spirit and confidence but that the Emperor was ill, and incapable of action. His conclusion was that of everybody who returned from the army, "It is the Emperor who is losing everything."

"Go at once and tell your story to the Empress," I said.

He did so, but unfortunately he painted what he had seen in too moderate colors. However, he did say that the Emperor was ill, that he had not been able to ride his horse at Sarrebrück, and that it was indispensable that he should return to Paris. She did not seem at all surprised.

With Pietri, the prefect of police, and Chevandier, we went to the Empress at the Tuileries. I entered on the subject resolutely.

"Madame, the time for compliments is past, and you will allow me to tell you the truth. Disasters are coming upon us. There is only one way of meeting them—by advising the Emperor to return to Paris with his son. I am here to beg Your Majesty to telegraph him to that effect."

The Empress was deeply agitated.

"Before a victory? Impossible!"

"But, Madame, if the Emperor remains with the army there will be no victory, for he himself cannot command

and he is preventing some one else from taking command."

This consideration seemed to strike her. She was silent a moment, then replied, sobbing, "But it is impossible to leave the army on the eve of a battle. It is dishonorable."

"No, Madame, it is not dishonorable, for a sovereign runs no personal danger in the battle. It means the safety of the country and the dynasty."

"I am not concerned with the dynasty. I am only concerned with the country."

I pretended not to understand her and I replied more insistently.

"At least," said she, "let my son remain with the army."

"Why? What do you want your son to do in the army, Madame?"

"He can mount a horse," she said.

"Of what use will that knowledge be to him?"

Pushed to an extreme, her face illumined, she cried with a vibrating voice, "He can be slain. Let him stay to be slain."

"No, Madame, he must not be slain. He must remain with his father. He ought to have returned already."

The Empress, sublime in her heart-rending pathos, in hesitating words full of despair, anger and pride, harped upon the same idea. "He must not return conquered before a battle," and it needed a heart of stone not to be touched by the sad and passionate protestations of a soul which was a prey to visions of heroism.

A half hour afterward the Empress came to the Council Chamber. Her eyes were red and filled with tears and she gave us to read the telegram that we had had such trouble in securing from her. The Council was not unanimous, and after long discussion Palikao was appointed Minister of War, and in place of the first dispatch, another was sent, saying, "General Palikao accepts and leaves immediately for Metz. The Council and I do not agree with M. Maurice Richard."

In this way, as a result of poor reasoning and imaginary fears which, even if they had been true, did not deserve to be taken into consideration, the Emperor did not go to the place where his presence might have saved everything, and he remained where he lost everything, both himself and France as well.

"France has always discovered," de Thou has said, "that the government of women, whom she excludes from succession to the crown by the fundamental law of her monarchy, can be nothing but extremely pernicious and fatal for her."

The Vesper Hour*

Conducted by Chancellor John H. Vincent.

I care for naught else (but Thee, O God.)

Regarding prayer not so much as consisting of particular acts of devotion, but as the spirit of life, it seems to be the spirit of harmony with the will of God. It is the aspiration after all good, the wish, stronger than any earthly passion or desire, to live in His service only. It is the temper of mind which says in the evening, "Lord, into Thy hands I commend my spirit;" which rises up in the morning "To do Thy will, O God;" and which all the day regards the actions of business and of daily life as done unto the Lord and not to men: "Whether ye eat or drink, or whatever ye do, do all to the glory of God." The trivial employments, the meanest or lowest occupations, may receive a kind of dignity when thus converted into the service of God. Other men live for the most part in dependence on the opinion of their fellowmen; they are the creatures of their own interests, they hardly see anything clearly in the mists of their own self-deceptions. But he

*The Vesper Hour continues through the year the ministries of the Chautauqua Vesper Service.

whose mind is resting in God rises above the petty aims and interests of men; he desires only to fulfill the Divine Will, he wishes only to know the truth. His "eye is single," in the language of Scripture, and his whole body is full of light. The light of truth and disinterestedness flows into his soul; the presence of God, like the sun in the heavens, warms his heart. Such a one, whom I have imperfectly described, may be no mystic; he may be one among us whom we know not, undistinguished by any outward mark from his fellowmen, yet carrying within him a hidden source of truth and strength and peace.

Benjamin Jowett.

* * * * * *

That, and the Child's unheeded dream,
Is all the light of all their day.

It is well that we should sometimes think of the forms of thought under which the idea of immortality is most naturally presented to us. . . . First of all, there is the thought of rest and freedom from pain; they have gone home, as the common saying is, and the cares of this world touch them no more. Secondly, we may imagine them as they were at their best and brightest, humbly fulfilling their daily round of duties—selfless, childlike, unaffected by the world; when the eye was single and the whole body seemed to be full of light; when the mind was clear and saw into the purposes of God. Thirdly, we may think of them as possessed by a great love of God and man, working out His will at a further stage in the heavenly pilgrimage. And yet we acknowledge that these are things which eye hath not seen nor ear heard, and therefore it hath not entered into the heart of man in any sensible manner to conceive them. Fourthly, there may have been some moments in our own lives when we have risen above ourselves, or been conscious of our truer selves, in which the will of God has superseded our wills, and we have entered into com-

munion with Him, and been partakers for a brief season of the Divine truth and love, in which, like Christ, we have been inspired to utter the prayer, "I in them, and thou in me, that we may be all made perfect in one." These precious moments, if we have ever known them, are the nearest approach which we can make to the idea of immortality.

Benjamin Jowett.

* * * * * *

To them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life.

True religion is a conviction of the character of God, and a resting upon that alone for salvation. We need nothing more to begin with; and everything else, in our experience and fortune, helps us only in so far as it makes that primary conviction more clear and certain. Darkness may be over us, and we lonely and starved beneath it. We may be destitute of experience to support our faith; we may be able to discover nothing in life about us making in the direction of our hopes. Still, *let us wait on the Lord.* It is by bare trust in Him that we *renew our strength, put forth wings like eagles, run and not weary, walk and not faint.*

Put forth wings—run—walk! Is the order correct? Hope swerves from the edge of so descending a promise, which seems only to repeat the falling course of nature—that droop, we all know, from short ambitions, through temporary impulsiveness, to the old common-place and routine. Soaring, running, walking—and is not the next stage, a cynic might ask, standing still?

On the contrary, it is a natural and true climax, rising from the earlier to the more difficult, from the ideal to the real, from dream to duty, from what can only be the rare occasions of life to what must be life's usual and abiding experience.

George Adam Smith.

That it may please Thee to forgive us all our negligences and ignorances.

"Negligences and ignorances"—How often these weigh down our sorrowful, our well-nigh despairing spirits!

Against wilful sin long years of struggling fealty may have taught us to watch; but then, while we have gone gaily forward, eager and unafraid, a little duty has not even been guessed, a little kindness left undone, and "inasmuch as ye did it not" has filled the wide earth and air with the thunder of its judgment.

"So foolish was I, and ignorant, I was as a beast before Thee, nevertheless,"—ah, sorrowful heart, take comfort! "*nevertheless* I am continually with Thee. Thou hast holden me by my right hand," and since I have no wisdom, Thou will give me Thine, "Thou wilt guide me by Thy counsel, and afterward receive me"—"to glory?" No, I would not ask for that, but just receive me where, being Thee, I cannot again mistake, or forget—or fail.

This "nevertheless" I carry in my bosom, an eternal Amulet of Hope.

Thoughts of a Tertiary.

* * * * * *

The Earth is the Lord's

For the management of their land the whole nation is responsible to God, but especially those who own or manage estates. This is a sacred office. When one not only remembers the nature of land—how it is an element of life, so that if a man abuse the soil it is as if he poisoned the air or darkened the heavens—but appreciates also the multitude of personal relations which the landowner or factor holds in his hand—the peace of homes, the continuity of local traditions, the physical health, the social fearlessness and frankness, and the thousand delicate associations which their habitations entwine about the hearts of

men—one feels that to all who possess or manage land is granted an opportunity of patriotism and piety open to few, a ministry less honorable and sacred than none other committed by God to Man for his fellowman.

George Adam Smith.

* * * * * *

In Thee, O Lord, do I put my trust; let me never be put to confusion.

Some day soon a greater angel will stand before me in the way, whom I shall know without doubt, and meet, I hope, without fear; despite the sword with which his liberating word must pierce my flesh. I shall not die; I shall pass on with opening eyes to find close at hand more of my meaning and more life in some crystalline world. God is most surely Reason, and He puts no man's to confusion. I am a son whom He loves, a son learning to love Him, learning to love His truth, His beauty, His holiness, and Himself, love's self; I am enfolded in His purpose, I, whom He has compelled to be; I am rooted in His eternity; and I shall most surely find myself and all my meaning fulfilled at last within the kingdom of His heart. There awaits the goal of my heart-way, there is Jerusalem; death does but open wide my way.

A Modern Mystic's Way.

* * * * * *

At that day ye shall know that I am in my Father, and ye in Me, and I in you.

And then all these anxious visions left me; and I felt for awhile like a tiny spray of seaweed floating on an infinite sea, with the brightness of the morning overhead. I felt that I was indeed set where I found myself to be, and that if now my little heart and brain are too small to hold the truth, yet I thanked God for making even the conception of the mystery, the width, the depth, possible to me; and I prayed to Him that He would give me as

much of the truth as I could bear. And I do not doubt that He gave me that; for I felt for an instant that, whatever befell me, I was indeed a part of Himself; not a thing outside and separate: not even His Son and His Child; but Himself.

Arthur Christopher Benson.

Isaiah says nothing of the Temple, the Shechinah, the Altar, or the Scripture, but he points out how much the exclusive confinement of religion to forms and texts has deadened the hearts of his countrymen towards God. In your real life, he says to them, you are to seek, and you shall find, Him. There He is evident in miracles, not physical interruption and convulsions, but social mercies and moral providences. The quickening of conscience, the dispersion of ignorance, poor men awakening to the tyrant,—the growth of civic justice and charity. In these, said the Hebrew prophet to the Old Testament believer, Behold your God!

George Adam Smith.

THE EFFICIENT READER

Efficiency is the modern slogan. All undertakings are put into the hands of the efficient—that is, of those who can do them best. No one is more efficient than an old C. L. S. C. reader for entering upon the pleasant task of bringing together the Home Reading Course and the people who need

it. No one knows better than the former reader what the course can do for increasing knowledge, for broadening vision, for improving the attitude toward life. These are the things he can tell with authority. And opportunity's door never is closed. Every reader knows some one who, perhaps, is in sorrow and would derive comfort from the work, or some one who has lacked educational advantages and would profit by the study, or some person of keen but careless mind, who needs the mental training. Toward all such people every C. L. S. C. reader has an individual responsibility which he should not shirk.

Remember, faithful reader, *you* are efficient—nobody more so; *you* have opportunity—no one has greater; on no one does responsibility rest more fittingly than on *you*.

THE LOCAL LIBRARY

In preparation for the year's work Chautauqua readers will do well to appoint a circle member or a committee to confer with the librarian of the local library with regard to reference books and books for reading supplementary to the course for the coming season. Possibly the library will be able to buy some or all of the books listed in the Topical Outline which accompanies every set of books and of which more copies may be obtained, if necessary, from the Extension Office, Chautauqua, New York. The library also may have already in its catalogue other books valuable in connection with the new reading. If all such books are placed together on open shelves in the reading room marked "Chautauqua Section," they will be readily available for all who wish to refer to them. If the librarian considers this arrangement not desirable, the list of all such books, with their numbers, posted in some conspicuous place will make the finding of them and their use easy for everybody desiring to see them.

A glimpse of the Kokomo, Indiana, Assembly

The C. L. S. C. Field Secretary, Miss Meddie O. Hamilton, is on the extreme right of this group just ready to start through the Mammoth Cave, Kentucky

Salt Works

Onondaga Lake

Two scenes near Syracuse, New York

University Block, Syracuse
One of the Chautauquans, an oculist, has invited the H. H. White Circle to his office in this building and has given some valuable talks on lenses

County Court House, Syracuse
The H. H. White Chautauqua Circle meets here at 8 p. m. every Friday

House of the Secretary of the Victorian Circle, Oil City, Penn.

Eason's Bend, near Centerville, Tennessee

THE PICTORIAL SIDE

The coming year is rich in opportunities for art study in connection with the reading course. Not only does Dr. Powers's book show scores of pictures but it suggests scores more whose examination would be valuable to students.

Mrs. Smith's articles on Paris will be illustrated as fully as the limits of the Magazine permit, but a subject of this sort offers limitless chances for illustration and all readers will recall pictures of buildings, architectural details and examples of great painters which they would like to have in hand while reading the series.

"The Spirit of French Letters" mentions authors whose names excite a curiosity with regard to their faces.

If one were given the pleasant task of selecting illustrations for Mrs. Sidgwick's "Home Life in Germany" it would not be difficult to arrange a list of German house views both interior and exterior, of pictures of domestic utensils, and of portraits of people engaged in different occupations, all of which would have charm.

Professor Ogg's "Social Progress in Contemporary Europe" in like manner is full of suggestions for enrichment.

It is not possible for any one person to provide pictures in any great number for the enlarged illustration of the course, but it is quite possible for every member of the circle to hunt up a few illustrations in other books, photographs, picture postcards, which will add to the pleasure of the group. It is also possible in many instances to secure a small appropriation from the trustees of the local library which may be applied to the purchase of a few photographs or many prints which will greatly add to the attraction of the year's work. The Perry pictures and the prints published by the Bureau of University Travel are very inexpensive, costing but one or two cents apiece and are of great interest and value.

VERY UP-TO-DATE

Mr. Bestor's CHAUTAUQUAN series, "European Rulers: Their Modern Significance," whose first instalment begins in this number, offers a study of political and social significance of the head of each continental country which he takes up. Such a series must necessarily deal with the affairs of the moment and it is desirable that every reader should have access to some periodical which gives trustworthy European news. Most libraries have in their periodical room some English magazines, and possibly those in other languages, but it would be well if for the benefit of the circle they might take extra copies of *Current Literature* or of the *Literary Digest* or of the *Outlook* or of some American newspaper which makes a specialty of accurate European news. The circle itself might subscribe to one or two of these magazines so that a copy might be in hand at every meeting. Then by some means, either the appointment of one person or the general reading of all, the European news of the day should be presented at each meeting so that the trend of events for the next year may be followed. There are agitations, both active and promised, in Europe today which will bear watching through the next few months Their outcome will make interesting reading in itself, will be illuminated by Mr. Bestor's interpretations and those to be found in the Highways and Byways, and will stand out as a culmination of the events whose course Mr. Ogg traces in his "Social Progress in Contemporary Europe."

PICTURE POSTCARDS

The globe trotter of today is laughed at for his purchase of picture postcards which fill the mail bags returning to America. Carefully chosen, these cards are not merely a lazy man's device for not writing to his friends at home—they are a useful and accurate record of his trip. They are prepared throughout Europe in sets which are of value

to students. There are, for instance, sets of historical personages reproduced from authentic portraits, and pictures of prominent living personages, there are reproductions of famous pictures, there are government buildings, and parks and panoramas. All readers for this year who happen to have friends in Europe at the moment, should ask them to bring home such of these as will be useful in connection with the Continental Year's reading. People who have returned empty-handed will be able to give addresses of post-card shops, and a small sum of money sent to the other side will bring back a rich return.

Verses Worth Memorizing

CENTENNIAL HYMN

Our father's God! from out whose hand
The centuries fall like grains of sand,
We meet today, united, free,
And loyal to our land and thee,
To thank thee for the era done,
And trust thee for the opening one.

Here, where of old, by thy design,
The fathers spake that word of thine,
Whose echo is the glad refrain
Of rended bolt and falling chain,
To grace our festal time, from all
The zones of earth our guests we call.

Be with us while the New World greets
The Old World thronging all its streets,
Unveiling all the triumphs won
By art or toil beneath the sun;
And unto common good ordain
This rivalship of hand and brain.

Thou who hast here in concord furled
The war-flags of a gathered world,
Beneath our Western skies fulfil
The Orient's mission of good-will,
And, freighted with love's Golden Fleece,
Send back its Argonauts of peace.

For art and labor met in truce,
For beauty made the bride of use,
We thank thee; but withal, we crave
The austere virtues strong to save,—
The honor proof to place or gold,
The manhood never bought nor sold!

Oh make thou us, through centuries long,
In peace secure, in justice strong;
Around our gift of freedom draw
The safeguards of thy righteous law;
And, cast in some diviner mold,
Let the new cycle shame the old!

—*John Greenleaf Whittier.*

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NEWS FROM CIRCLES AND READERS

When Pendragon approached the Round Table he found all the delegates in full chatter. "We are talking about Suggestive Programs," some one explained. "We follow exactly those in the Round Table," said one member. "We do not have time to do that because at every meeting we have a regular quiz on the work that is blocked out for that week." "We have a quiz, too," said someone else, "but we make it apply on the salient features, so that we have time to develop several of the numbers in the Suggestive Programs." "Every method goes, evidently," commented Pendragon, "and you are all of you wise to adjust your programs to your own special needs." "No one outside can do that for us." "Exactly. You must remember, too, that the programs are intended to be rich in suggestions and not in compulsion. Perhaps there are references

to half a dozen books and pamphlets which may help in working out a number. Not every library will have them all, but a number are mentioned, so that no library will fail to have one or another."

"We certainly had a rich feast at our parting luncheon," said a member of the Ladies' Literary Club of Ozark, Missouri. "We had a speech on each of the main subjects that we had taken up this year, and in addition an uplifting talk on the motto of the Class of 1916, 'Life More Abundant.' We closed with the club song, Miss Katharine Lee Bates's splendid 'America the Beautiful.' " "You are going on with the reading next year, of course?" "Yes, indeed. The club took this reading course this year as an experiment. We found it satisfying and beneficial and have voted to continue it for the next twelve months."

"We of the Victorian C. L. S. C. of South Oil City, Pennsylvania, are very enthusiastic, too," exclaimed a delegate. "None of us think of stopping the reading because we graduate." "How many graduates have you this year?" "Three, and we sent a splendid delegation to Chautauqua to see them pass the arches on Recognition Day." "Did you have a pleasant final meeting?" "Indeed we did. We gave a dinner at Monarch Park. With our husbands as guests we were seated at a square table, the centerpiece being a large bowl of pink roses, and the place cards, done in water color, had a sprig of eglantine and a golden gate in one corner under which was the class year. At the close of the dinner, twenty questions, bearing on twenty different subjects, were given ont, and between members and guests, every question was correctly answered. The treat of the evening was a poem entitled the "History of the Class" by a 1913 member, which ends with the refrain, 'We're sorry the year is past.' "

"So are we all of us," cried a chorus. "But there are lots of years coming," said Pendragon. "I have here a letter from a graduate of this year who wants to join a Letter Circle. She says, 'I very much desire to become a member of the Letter Circle, for I think it will be a very great help to all, especially *lone* readers.' " "Lots of people think that," commented a graduate. "I have belonged for several years and I find it always inspiring and a great bond of union."

"May I tell about one of our festivities?" queried a Humboldt, Iowa, member. "Do, do." "The circle invited its friends and relatives to a reading, in costume, of Howells's well-known farce, 'The Sleeping Car.' Our library assembly room was converted into a most realistic car, and refreshments in the guise of antique literature and up-to-date home made candy were dis-

pensed by a newsboy. It was a gala occasion, and later in the year the farce was repeated more 'professionally,' as part of a pay entertainment, the proceeds of which went for civic betterment."

"We of the Wilhelmina Circle are Longfellow enthusiasts," declared a Tacoman. "We celebrated his birthday this year by an all-day session, beginning to carry out the Longfellow program at 11 o'clock, lunching at one, and studying the regular C. L. S. C. program in the afternoon." "That must have been a strenuous day." "Not a bit of it! It was easy! And I want to say that there is no place this side of Heaven that I've so wanted to go to as Old Chautauqua. I am still hoping to see it and enjoy its generous hospitality." "Keep your wishing cap on night and day and it will come to pass!" prophesied Pendragon as he slipped the paper knife through an envelope bearing the Des Moines postmark. "Ah, here is a report from Eaton Circle," he exclaimed. "Eaton is one of the pioneer circles of Des Moines, but it is never too dignified to mingle occasionally a social treat along with the intellectual. Accordingly Washington's birthday was celebrated at the home of the secretary, and a mast enjoyable and profitable affair it proved. In accordance with an established custom, each year the Eaton circle observes February 22 appropriately, entertains the husbands of the members and extends its hospitality to a sister circle. This year the three functions were combined. The members of the Forest Circle with their husbands, several people of distinction in Chautauqua work, and the husbands of the Eaton members made a company of fifty who were delightfully entertained with music and readings and instructed by an able address on 'The Spirit of American Government.' The parlors were artistically hung with innumerable flags and made a beautiful picture ever to be remembered."

C. L. S. C. MOTTOES

"We Study the Word and the Works of God."
"Let us Keep Our Heavenly Father in the Midst."
"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS

OPENING DAY.—October 1.
SPECIAL SUNDAY — November second Sunday.
MILTON DAY—December 9.
COLLEGE DAY — January, last Thursday.
LANIER DAY—February 3.
SPECIAL SUNDAY—February, second Sunday.
LONGFELLOW DAY—February 27.
SHAKESPEARE DAY—April 23.
ADDISON DAY—May 1.
SPECIAL SUNDAY—May, second Sunday.
INTERNATIONAL PEACE DAY—May 18.
SPECIAL SUNDAY—JULY, second Sunday.
INAUGURATION DAY — August, first Saturday after first Tuesday.
ST. PAUL'S DAY—AUGUST, second Saturday after first Tuesday.
RECOGNITION DAY—August, third Wednesday.

OUTLINE OF REQUIRED READING FOR OCTOBER

FIRST WEEK—OCTOBER 1-8

"Earliest Paris" (THE CHAUTAUQUAN, "Reading Journey in Paris," I, Smith).

Growth of the French Language; Earliest Literature (Smith's "Spirit of French Letters," Chapter I).

SECOND WEEK—OCTOBER 8-15

"William II, The German Emperor. Personal Rulership" (THE CHAUTAUQUAN, "European Rulers," I, Bestor).

"Social Conditions of 18th Century Europe" (Ogg's "Social Progress in Contemporary Europe," Chapters I and II).

THIRD WEEK—OCTOBER 15-22

"The Old Régime in France;" "The French Revolution;" "Napoleon and the New Régime" (Ogg, Chapters III, IV, V).

FOURTH WEEK—OCTOBER 22-29

"The Transformation of English Agriculture;" "The Industrial Revolution in England" (Ogg, Chapters VI and VII).

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLES

FIRST WEEK—OCTOBER 1-8

1. *Talk.* "Pre-historic Gaul" (Baedeker's "Paris" under "St. Germain-en-Laye;" Guizot's "History of Civilization in France;" Montgomery's "Leading Facts of French History;" Duruy's "History of France.")
2. *Reading.* "The Gaul that Caesar Found." (Extracts from Caesar's "Commentaries," describing manners, customs, etc., in Gaul. For account of capture of Lutetia, see references in Travel Club programs, Second Week, 2.)
3. *Roll Call.* Synopsis of Chapters III, IV, and V on "The Romans in Gaul" in Guizot.

4. *Paper.* "Saint Denis and Sainte Geneviève in History, Art and Literature." (Histories of France; Grant Allen's "Historical Guide to Paris;" Singleton's "Paris Described by Great Writers;" Yonge's "Book of Golden Deeds;" Okey's "Paris;" Baedeker under "Pantheon" and "Saint Denis;" "Paintings in the Paris Pantheon" in *Cosmopolitan* for June, 1904.)
5. *Character Sketches.* "Clovis." "Dagobert I." "Charlemagne." (Guizot; Duruy; Gibbon; Montgomery; Eginhard's "Life of Charlemagne.")
6. *Synopsis* of Guizot, Chapters VIII-XII inclusive.
7. *Summary* of Smith's "The Spirit of French Letters," Chapter I.
8. *Reading* from the Chanson de Roland.

SECOND WEEK—OCTOBER 8-15

1. *Composite Review.* (Ogg's "Social Progress in Contemporary Europe," Chapters I and II.)
2. *Map Talk.* Countries of Europe in the eighteenth century as compared with the nineteenth.
3. *Paper.* "Progress resulting directly from the nineteenth century inventions and applications of knowledge as described in paragraph on page 7 of Ogg's 'Social Progress.' "
4. *Exhibition and Explanation* of photographs and postcards of German cities, buildings, and people suggested by Mr. Bestor's article.
5. *Book Review* of the chapters relating to Germany in Richard T. Ely's "French and German Socialism in Modern Times."
6. *Synopsis* of Chapters XXIX, XXX, and XXXI of Gibbins's "Economic and Industrial Progress of the Century."
7. *Reading* from the Vesper Hour in this Magazine.
8. *Song.* "Watch on the Rhine."

THIRD WEEK—OCTOBER 15-22

1. *Summary* of Ogg, Chapters III, IV, V.
2. *Book Review.* "Social France in the Seventeenth Century," by Cécile Hugon.
3. *Talk,* with illustrations, on "Versailles."
4. *Reading* from Madame de Sévigné's "Letters," extracts being chosen to illustrate court manners and customs.
5. *Historical Sketch* connecting the reign of Louis XIV through that of Louis XV and Louis XVI with the Revolution (Duruy; Shailer Mathews's "French Revolution.")
6. *Paper* on "The Literature that Educated France for the Revolution." (Smith; Faguet's "History of French Literature.")
7. *Song.* "The Marseillaise."
8. *Address.* "Napoleon." (Josslyn's "True Napoleon;" Tarbell's "Napoleon.")

FOURTH WEEK—OCTOBER 22-29

1. *Composite Book Review* of Cheyney's "Industrial and Social History of England.")
2. *Reading* from "John Halifax, Gentleman."
3. *Historical Sketch* of the mediaeval guilds. (Cheyney; Warner's "Industrial History of England.")
4. *Synopsis* of Mrs. Gaskell's "Mary Barton."
5. *Recitation.* "The Cry of the Children," by Elizabeth Barrett Browning.

6. *Reading* from Goldsmith's "Deserted Village."
7. *Summary* of Library Shelf in this Magazine.

TRAVEL CLUB

Travel clubs should be provided with Baedeker's "Paris," latest edition. A large map of Paris and a pocket atlas of Paris and the vicinity may be had of the Book Store, Chautauqua, N. Y., for 80 cents each. Every member should do her best to contribute photographs, postcards, pictures in books, and any interesting Paris mementoes she may have to a general collection which should be on exhibition at each meeting.

A general bibliography on the "Reading Journey in Paris" follows these programs. A special bibliography will be given at the end of each instalment.

FIRST WEEK

1. *Map Talk.* Topography of France, especially of the country around Paris. (Guizot's "History of Civilization in France;" Duruy's "History of France.")
2. *Talk.* "How an archaeologist goes to work to reconstruct prehistoric man and his life."
3. *Paper.* "Pre-historic Man in Gaul." (Baedeker's account of the Musée des Antiquités Nationales in the Chateau of St. Germain-en-Laye; Montgomery's "Leading Facts of French History;" Duruy.)
4. *Reading.* "The Gaul that Caesar Found." (extracts from Caesar's "Commentaries" describing manners, customs, etc.)
5. *Roll Call.* Names and situations of prominent Gallic tribes.
6. *Reading.* Extract from "Caesar" in Plutarch's "Lives."

SECOND WEEK

1. *Composite Synopsis* of Chapters III, IV, and V of Guizot on "The Romans in Gaul."
2. *Reading* from Caesar's "Commentaries." (References to the Parisii, VI 3; VII 4, 34, 57, 75; Lutetia, VI 3; VII 57, 58; Melodunum, VII 58, 60, 61; Camulogenus, VII 57, 59, 62.)
4. *Description* of Roman methods of building. (Pilcher on "Roman Architecture," in THE CHAUTAUQUAN for May, 1910.)
5. *Character Sketch.* "Julian." (Gibbon's "Decline and Fall of the Roman Empire," Chapters XIX and XXII; Duruy.)
6. *Reading* from Julian's "Mispogon."
7. *Paper.* "Christianity in Gaul." (Guizot; Duruy; Gibbon, Chapter XX.)
8. *Story of* "Saint Denis and Sainte Geneviève" (with readings from Grant Allen in "Historical Guide to Paris," also quoted in Singleton's "Paris Described by Great Writers;" and from "The Shepherd Girl of Nanterre" in Yonge's "Book of Golden Deeds.")

THIRD WEEK

1. *Roll Call.* "Characteristics of the Germans." (Gibbon, Chapter XXIX; Tacitus's "Germania.".
2. *Explanatory Talk.* "How Rome Grew Weak." (Gibbon; Duruy.)
3. *Character Sketch.* "Attila the Hun. (Gibbon, Chapters XXXIV

and XXXV; Parke Godwin's "History of France.") Use Kaulbach's picture of the battle of Châlons.

4. *Original Story* introducing Clovis, Clotilda, Sainte Geneviève, describing the appearance of the Franks, Clovis's conversion Sainte Geneviève's death, etc. Illustrate by photographs or postcards of the mural paintings in the Pantheon in Paris. (Gibbon, Chapter XXXVIII; Guizot, Chapter VII; Okey's "Story of Paris.")
5. *Reading* from the "Chronicles" of Gregory of Tours.
6. *Description* of the Abbey of St. Denis today, and sketch of its history from Dagobert to the present day. (Baedeker; Okey.)
7. *Paper.* "The Merovingians." (Guizot, Chapters VIII and IX; Okey; Gibbon, Chapter XLIX.)

FOURTH WEEK

1. *Character Sketch.* "Charlemagne." (Guizot, Chapters X and XI; Montgomery; Duruy; Eginhard's "Life of Charlemagne.")
2. *Recitation* from the "Chanson de Roland." (See Smith's "The Spirit of French Letters.")
3. *Roll Call.* "Carolingian Kings and Events." (Guizot, Chapter XII; Okey; Lansdale; Duruy.)
4. *Talk.* "The Siege of Paris by Rollo." (Okey; Duruy, Chapter XV.)
5. *Reading* from Abbo's "Chronicle."
6. *Synopsis* of Chapter I, Smith's "The Spirit of French Letters."
7. *Reading.* "Paintings in the Paris Pantheon" in *Cosmopolitan* for June, 1904.

BIBLIOGRAPHY

The following prices are quoted by the Chautauqua Book Store, Chautauqua, New York:

SOCIAL PROGRESS IN CONTEMPORARY EUROPE.

Europe since 1815, C. D. Hazen, $3.75 net. *The Development of Modern Europe*, J. H. Robinson and C. A. Beard, vol. I, $1.50 net, Vol. II, $1.60 net. *Revolution and Reaction in Modern France*, G. L. Dickinson, $1.02 net. *France in the Twentieth Century*, W. L. George, $1.75 net. *The Evolution of Modern Germany*, W. H. Dawson, $4.00 net. *History of German Civilization*, E. Richards, $2.00 net. *Democratic England*, Percy Alden, $1.00 net. *Italy Today*, B. King and T. Okey, $3.00 net. *Russian Affairs*, Geoffrey Drage, $6.00. *French and German Socialism in Modern Times*, R. T. Ely, 75 cents. *Socialism in Theory and Practice*, M. Hillquit, $1.50 net. *Economic and Industrial Progress of the Century*, H. deB. Gibbons, $2.25 net. *Foundations of Modern Europe*, Emil Reich $1.50. *Strength and Weakness of Socialism*, R. T. Ely, 75 cents.

THE SPIRIT OF FRENCH LETTERS.

History of France, abridged, Duruy, $2.00. *History of French Literature*, Faguet, $4.00. *Studies in European Literature*, Chautauqua Press, $1.50. *Anthology of French Poetry*, Carrington, 85 cents. *Poetry of Europe*, Longfellow, $5.00. *France* in "Poems and Places" series, edited by Longfellow, $1.60. Translations in the Warner "Library of the World's Best Literature." The following books are out of print, but can be seen in libraries: *Early French Poetry*, Besant. *French Humorists*, Besant. *Half Hours with the Best French Authors.*

EUROPEAN RULERS: THEIR MODERN SIGNIFICANCE.

Governments and Parties in Continental Europe, Lowell, 2 vols., $5.00. *The State*, Wilson, $2.00 net. *Modern Germany*, Barker, $.300 net. *France*, Bodley, $4.00. *Government in Switzerland*, Vincent, $1.25. *Russian Affairs*, Drage, $6.00. *The Realm of the Hapsburgs*, Whitman, $3.00. *Italy Today*, B. King and T. Okey, $3.00 net. *Theory and Practice of the English Government*, *Moran*, $1.50.

A fuller list will include: *Europe in the Nineteenth Century*, Judson, $1.25 net. *Foundations of Modern Europe*, Reich, $1.50. *Seen in Germany*, Baker, $2.00. *A Sovereign People, A Study of Swiss Democracy*, Lloyd, $1.65 postpaid. *Holland and the Hollanders*. Meldrum, $2.00 net. *Belgium and the Belgians*, Scudamore, $1.50. *Denmark, Norway and Sweden*, Curtis, $3.00. *The Empire of the Tsars and the Russians*, Leroy-Beaulieu, 3 vols., $3.00 per vol. *The Whirlpool of Europe, Austria-Hungary and the Hapsburgs*. Colquhoun, $3.00 net. *Spain from Within*, Shaw, $2.50 net. *The Government of England*, Lowell, 2 vols., $4.00 net.

SPECIAL BIBLIOGRAPHY FOR "WILLIAM II, THE GERMAN KAISER."

The Young Emperor, William II of Germany, Harold Frederic. *German Ideals of Today. Chapter I.* Kuno Francke. *German Life in Town and Country*. William H. Dawson. *Character Sketches*, William T. Stead. *The German Empire*. Burt E. Howard. *Imperial Germany*. Sidney Whitman. *Germany—The Welding of a World Power*. Wolf von Schierbrand. *Socialists at Work. Chapter I.* Robert M. Hunter.

A READING JOURNEY IN PARIS.

History of France, abridged, Duruy, $2.00. *Paris*, Baedeker, $1.80. *Paris*, Lansdale, $3.00. *Stones of Paris*, Martin, $2.00. *Paris Described by Great Writers*, Singleton, $1.60. *Jeanne d'Arc*, Bangs, $1 25. *Social France in the XVII Century*. Hugon, $3.00. *True Napoleon*, Josslyn, $3.50. *The French Revolution*, Mathews, $1.00. *France and the French*, Dawbarn, $2.50. *Memorable Paris Houses*, Harrison, is out of print but can be seen in libraries.

SPECIAL BIBLIOGRAPHY FOR "EARLIEST PARIS."

Caesar's *Commentaries*. Gibbon's *Decline and Fall of the Roman Empire*. *Chronicles* of Gregory of Tours and of Abbo. Okey's *Paris*. Guizot's *History of Civilization in France*. Julian's *Mispogon*.

FICTION BASED ON FRENCH HISTORY

The Rival Races, Eugène Sue.
Sixth century. *Irene of Armorica*, J. C. Bateman.
Eighth century. *The Invasion*, G. Griffin.
Charlemagne. *The Four Sons of Aymon*.
Tenth century. *The Little Duke*. C. M. Yonge.

REVIEW AND SEARCH QUESTIONS ON OCTOBER READINGS

EUROPEAN RULERS: THEIR MODERN SIGNIFICANCE. CHAPTER I. EARLIEST PARIS.

1. What are William II's most evident characteristics? 2. What have the Hohenzollerns done? 3. What sort of man is William physically? 4. What "recent incident" illustrates his method of personal rulership? 5. How is Germany's foreign policy explained by her situation? 6. Why are Germany's relations with Great Britain most important? 7. Describe the political parties of Germany. 8. Describe the organization of the empire. 9. What are the organs of government? 10. What are the Emperor's powers? 11. What is the explanation of the personal rulership of the Kaiser? 12. How did Mr. Stead characterize the Kaiser? 12. How does William use modern machinery. 14. How is William a medievalist in his ideas of kingship? 15. What was the Kaiser's break with Bismarck? 16. What is the Kaiser's opportunity? 17. What can be said in favor of German paternalism? 18. What are some of the limitations of personal government?

READING JOURNEY IN PARIS. CHAPTER I. EARLIEST PARIS.

1. What is known about the inhabitants of France before the coming of Caesar? 2. What did Caesar tell us about the condition of Gaul? 3. About Lutetia (Paris)? 4. Why was the geographical position of Lutetia of commercial value? 5. Who were the Nautae and what has been their later history? 6. Where were the bridges? 7. What was the aspect of the north bank of the Seine? 8. Compare it with the south side. 9. Describe Lucotecia. 10. Who rebuilt the Cité? 11. What is known of this rebuilt city? 12. What is the story of the martyrdom of St. Denis and how has he been honored? 13. What formerly stood on the site of the present sacristy of Notre Dame? 14. What establishment was dedicated to St. Martin? 15. Why could Clovis conquer with so few men? 16. How did Sainte Geneviève become the patron saint of Paris? 17. Tell the story of Clovis. 18. Describe the Merovingian period. 19. What were some of the churches built by the Merovingians? 20. How came St. Germain des Prés to be founded? 21. How did the religious establishments serve the community? 22. How did the Carolingian line come to the throne? 23. What did Charlemagne do for Paris? 24. Connect Rollo with Paris. 25. Who was Eudes? 26. Hugh Capet? 27. Describe Paris and its suburbs in the tenth century.

SEARCH QUESTIONS ON OCTOBER READINGS

1. What title was given to Bismarck when he retired? 2. To what house does the Crown Princess of Germany belong, and of what country is her sister queen? 3. What is the legend about the Hyffhäuser?

1. What are some of the historical subjects of the mural decorations of the Pantheon? 2. How are the Gobelin tapestries woven?

REVIEW QUESTIONS ON OGG'S "SOCIAL PROGRESS IN CONTEMPORARY EUROPE"

Chapter I. Points of View. 1. What great changes have marked the progress of the past one hundred and twenty-five years? 2. What is the significance of the word "social" as used by our author? 3. Why are Americans particularly interested in the social progress of Europe?

Chapter II. The Eighteenth Century Background. 1. What interesting facts may be noted concerning the change in European population since 1800? 2. How was the growth of cities affected by those changes 3. Give instances of the lack of our present mechanical inventions in the eighteenth century. 4. Compare the eighteenth century knowledge of science with that of the nineteenth.

Chapter III. The Old Régime in France. 1. How was flagrant injustice a practice of the time of Louis XVI? 2. How extravagant was the life of the King's household? 3. What proportion of the people was included in the privileged order? 4. How much of the soil of France did they own? 5. What privileges regarding taxation were enjoyed by the French nobility? 6. How did the peasants suffer from their landlords' rule. 7. What privileges had the nobles in the church? 8. What opportunities had they at court? 9. What extravagant mode of life prevailed in the church? 10. To what extent was this abuse carried? 11. What different types of people are included under the term, "Third Estate?" 12. What was the character of the French bourgeoisie? 13. How large a proportion of the land belonged to the peasants? 14. Into what three groups of abuses may the peasant's burdens be divided? 15. Show how vicious were the indirect taxes. 16. How was the selfishness of the proprietors revealed in the nature of these taxes? 17. Quote from De Tocqueville's account of France at this time.

Chapter IV. The Revolution in France. 1. In what two respects has the importance of the French Revolution been felt to be far reaching? 2. What teachings of Voltaire had their effect upon thinking Frenchmen? 3. What were Montesquieu's and Rousseau's teachings? 4. What was the part taken in the Revolution by the bourgeois class? 5. How was the National Assembly formed? 6. Describe the Declaration of Rights. 7. What three changes coming to pass between 1789 and 1794 are of principal importance? 8. What two political changes were of prime importance?

Chapter V. Napoleon and the New Régime. 1. What was Napoleon's attitude toward the Revolution and what the result of his insight? 2. In what respects were the changes of the Revolution maintained? 3. In what respects was the Napoleonic system autocratic? 4. What was Napoleon's attitude toward the press? 5. What was the *Code Napoléon?* 6. What did Napoleon do for education? 7. What were the relations of church and state under Napoleon? 8. What was the influence of France upon other nations at this time?

Chapter VI. The Transformation of English Agriculture. 1. How were the late eighteenth and early nineteenth century changes in England different from those on the Continent? 2. What did "industrial revolution" mean in England? 3. "Agri-

cultural revolution?" 4. What was the economic condition in England before the transformation? 5. Give Daniel Defoe's description of domestic manufacture. 6. State the evils and the advantages of the domestic system. 7. Compare the revolutionizing of England with that of France. 8. Discuss capitalism and invention as agencies of the English Revolution. 9. Discuss the four important elements of the agricultural revolution. 10. What three classes emerged from the agricultural readjustment? 11. Follow the "enclosure" system and its results. 12. Describe entail and its results. 13. Sketch the condition of England after the Napoleonic wars. 14. What is the present prospect?

Chapter VII. The Industrial Revolution in England. 1. What three conditions favored the industrial revolution? 2. Discuss the historical importance of the mechanical inventions of the eighteenth and nineteenth centuries. 3. What were the vital elements in the new industrialism? 4. What change occurred in the manufacture of machinery? 5. What is the fundamental feature of the factory system? 6. What is the nineteenth century unit of production? 7. Discuss the shifting of population. 8. Explain how the new system drew a line between capital and labor. 9. What was its effect upon the women and children? 10. Upon domestic conditions? 11. What good may be said of the system?

Chapter VIII. Economic Changes on the Continent. 1. What is meant by economic liberation? 2. Trace the changes in France; 3. Germany; 4. Russia. 5. What are the two principal industrial changes of the nineteenth century? 6. Speak of the guilds in France; 7. Germany. 8. Sketch the progress of French industry since 1870; 10. of German since 1871; 11. of Russian. 12. What has been the attitude of the several continental countries toward the tariff?

Chapter IX. Political Reform in England in 1832. 1. In what respects was eighteenth century England not democratic? 2. How did English reformers show sympathy with French revolutionary ideas? 3. Sketch the conditions in England from 1815-1830. 4. What agitation was carried on by Cobbett? 5. What were the chief reforms of George IV? 6. What was the two-fold problem of Parliamentary reforms? 7. Discuss the Reform Act of 1832.

Chapter X. The Growth of English Democracy. 1. What were some of the legislative measures following upon the Reform Act of 1832? 2. In spite of it what was the condition of the artisans and rural laborers? 3. Discuss Chartism. 4. Discuss the Reform Act of 1867. 5. What legislation was passed under the Gladstone ministry? 6. What were the measures of 1884 and 1885? 7. What are the two weightiest suffrage problems in Great Britain today? 8. What are the other questions relating to electoral reform? 9. How were salaries secured for members of the House of Commons?

Chapter XI. Popular Government in Germany and Northern Europe. 1. What has been the growth of the political power of the people in continental Europe since the close of the eighteenth century? 2. Describe popular government in Germany; 3. in Holland and Belgium; 4. in Scandinavia.

Chapter XII. Popular Government in the Romance Countries.

1. What is the fundamental fact in the political history of France during the past one hundred and twenty-five years. 2. Follow the constitutional history during this period. 3. Describe in detail the present French republic. 4. What has been the development of democratic government in Italy during the nineteenth century? 5. What is the present legal basis of public authority in Spain? 6. What led up to the present republican experiment in Portugal?

Chapter XIII. Popular Government in Eastern Europe. 1. To what extent has eastern Europe developed in the last three-quarters of a century? 2. What is the relation between Austria and Hungary? 3. Trace the political history of Austria during the nineteenth century. 4. Describe the electoral system which prevails in the Empire today. 5. What has been the constitutional history of Hungary? 6. What is the defect of the electoral system? 7. How has Russia attained constitutionalism? 8. What circumstances led to the establishment of the first Turkish parliament? 9. What are the provisions of the Greek constitution of 1864? 10. Speak of the governments of Roumania, Servia, Bulgaria, Montenegro.

Chapter XIV. The Rule of the People in Switzerland. 1. What changes were brought about in Switzerland by the French Directory? 2. Trace the history of Switzerland since that time. 3. Describe the governmental system of the confederation today. 4. Discuss the Swiss use of direct primary agencies. 5. Discuss the referendum; 6. the initiative.

Chapter XV. Public Protection of Labor. 1. Explain how the revolutionizing of industry wrought injury to manual labor. 2. To what extent was the *laisses faire* doctrine carried in England? 3. What legislation has attempted to benefit the condition of employés in factories, workshops and mines? 4. What protective legislation has been passed on the continent?

Chapter XVI. The Care of the Poor. 1.How did the care of the poor come to be considered a duty of the State? 2. What was the history of English legislation for the poor? 3. Describe poor relief in Germany; 4. in France. 5. What is the attitude toward it in other continental countries? 6. What theory is coming to be held with regard to it, and what four agencies are employed?

Chapter XVII. Germany and the Common Man. 1. How does Germany try to balance her lack of colonial opportunities. 2. How has paternalism benefitted Germany? 3. What is the aim of the compulsory education system? 4. Describe the four kinds of insurance which benefit the workingman.

Chapter XVIII. The Spread of Social Insurance. 1. Under whose direction was the workingman's insurance carried through in Germany? 2. What other countries have similar systems? 3. What four aspects of relief have been taken up recently in Great Britain? 4. Describe the Workingman's Compensation Act; 5. the system of old-age pensions; 6. the arrangements for sickness insurance; 7. for the relief of unemployment. 8. What is the attitude of France toward industrial insurance? 9. Of Austria toward accident insurance? 10. What has Belgium done? 11. Holland? 12. The Scandinavian countries? 13. Switzerland? 14. Italy?

Chapter XIX. The Organization of Labor. 1. What brought about the opposition of capital and labor? 2. What three methods

has labor done to improve its own condition? 3. Discuss the trade union a) in general, b) in Great Britain, c) in Germany, d) in France, e) in Austria, f) in Switzerland, g) in Italy, h) in Scandinavia, Holland, and Belgium. 4. What was the early history of co-operation in Great Britain? 5. On the continent?

Chapter XX. Wages and Savings. 1. What social and economic advantages has the laborer of today over his grandfather? 2. What balanced the lowering of wages caused by the industrial revolution? 3. Discuss the relation between wages and cost of living. 4. To what has the United States recently awakened? 5. What have been some of the activities of Mr. Lloyd George in England? 6. What were the chief discoveries of the British Board of Trade in a) Great Britain, b) Germany, c) France. 7. What are the sources of the financial strength of France?

Chapter XXI. Public Education. 1. What has been the non-material progress of the nineteenth century? 2. How did the state come to regard the education of youth as a duty? 3. What three fundamental lines have been developed? 4. Into what three periods does the last century's educational history of Great Britain fall? 5. Sketch the history. 6. What has been the progress of education on the Continent? 7. Follow its history in France; 8. in Germany; 9. in Italy.

Chapter XXII. The Growth of Socialism. 1. What are the two chief features of the social changes in western Europe between 1789 and 1850? 2. Explain how the bourgeois profited more by these changes than did the wage-earner. 3. Contrast socialism and individualism. 4. Sketch the history of socialism in France. 5. Tell the story of Robert Owen. 6. What are the great German socialist names? 7. Sketch the history of German socialism since 1870. 8. What are the chief demands of the German Social Democrats? 9. Sketch the progress of socialism in the last half century in a) France, b) Great Britain, c) Austro-Hungary, d) Italy, e) Holland and Belgium, f) Scandinavia, g) Switzerland.

REVIEW QUESTIONS ON SMITH'S "THE SPIRIT OF FRENCH LETTERS"

Chapter I. Through the Winter Days and After. 1. What language did Caesar find spoken by the Gauls? What became their speech later? 2. What language superseded the Low Latin? 3. What example remains of this Romance language? 4. Define Langue d'oc and Langue d'oil. 5. Which language became the French of the future? 6. Define Old French. From what period does Modern French date? 7. What conditions existed before and after Charles Martel? 8. When did the real kingdom of France begin? 9. What is the oldest remaining poem in the Langue d'oil? 10. Under what heads were grouped the subjects of the early chansons? 11. Relate the chief incidents in the Song of Roland. 12. What gives this story its high rank?

Chapter II. In Lyric Mood. 1. How did North and South differ in their poetic expressions of the twelfth century? 2. What

aspects of the crusading spirit did Thibaut IV dwell upon? 3. What mixed emotions were characteristic of the Hunchback of Arras? 4. What was the famous lament of Richard the Lion Hearted? 5. What type of warrior was Bertrand de Born? 6. What picture is given in "A Crusader's Song?" 7. What distinction has been accorded to Arnaud Daniel? 8. What hint of early French poetic qualities are foreshadowed in the songs of Bertrand de Ventadour and others? 9. How were sound and sense carefully mated in the verse forms of the poet? 10. What is a triolet? 11. By what famous ballad maker was the "Ballad of Old Time Ladies" celebrated? 12. What were the virelai and the vilanelle? 13. What intricate effect is attempted by the sestina? 14. What famous chante-fable of unusual charm belongs to the twelfth century? 15. Give its plot. 16. Quote some of the charming passages from the poem.

Chapter III. Stirrings of Democracy and the Great Awakening. 1. What was the character of the fabliau? 2. What famous writers freely borrowed these old tales? 3. What typical character has the tale of "The Divided Horsecloth?" 4. How did French consciousness of the rights of men show itself in the early years of the thirteenth century? 5. What different forms of fabliaux were made use of by the people? 6. How is their power illustrated in the case of Rutebeuf? 7. What pleasing fables were the work of Marie of France? 8. What foibles of man are discussed in the "chastisements?" 9. What accounts for the great popularity of the animal stories of the middle ages? 10. During the three centuries of Reynard the Fox what characteristic types were developed? 11. What cultural effect had the Crusades upon Europe? 12. When were the University of Paris and the Sorbonne founded? 13. What importance had the Chronicles of Villehardouin? 14. What distress does he describe as overtaking the pilgrims at Venice? 15. What part did the Doge Dandolo take in the expedition? 16. What was the outcome of the Siege of Zara? 17. What distinction had De Joinville, seneschal of Champagne? 18. What noble qualities did he impute to St. Louis? 19. What was the incident of the Greek fire? 20. What qualities gave marked popularity to "The Romance of the Rose?" 21. What part had Chaucer in this famous French classic?

Chapter IV. When the Printing Press Came. 1. What two strong kings dominated France from 1180 to 1270? 2. Distinguish between the policies of the two men. 3. What was the nature of the States General? When and why was it assembled? 4. Why were the popes forced to live at Avignon? 5. What were the distinguishing features of the Hundred Years War? 6. What was the final result to England? 7. What was the condition of the peasant in France at this time? 8. How did it compare with the situation in England and Germany? 9. How did the arts decline in consequence? 10. In what atmosphere did Froissart grow up? 11. Describe his account of the capture of the French King John. 12. What various literary talents were possessed by Christine de Pisan? 13. For what is Eustache Deschamps particularly remembered? 14. How did the king's power increase at the close of the Hundred

Years War? 15. Why was it also a time of growing unity among the people? 16. What qualities made Louis XI a ruler of a modern type. 17. Under what king did the peasantry gain representation in the States General? 18. How was France touched at this time with the promise of new artistic expression? 19. How did Chartier become known as the "Father of Eloquence?" 20. Quote from the graceful verse of Charles of Orleans. 21. For what is Oliver Basselin remembered? 22. Why is Villon called "the first of the moderns?" 23. Why was Gringoire called the Voltaire of his day? 24. What important contribution was made by Philippe De Commynes?

Chapter V. The Century of Beginnings—The Sixteenth. 1. In what striking respects did the atmosphere of the sixteenth century show a marked change? 2. How did the Court of Francis I exhibit a new spirit? 3. What three great forces were widely at work in Europe? 4. What great influence was exerted by John Calvin? 5. What tragedies marked the latter half of the sixteenth century in France? Why was this century limited in production yet one of remarkable promise? 7. What was the clever incident of "The Wisdom of Fools?" 8. What temper of mind does Calvin show in his address to King Francis? 9. What qualities won for Montaigne the high regard of his fellows? 10. Select three or four brief passages which illustrate his style. 11. What devotion does he show toward the City of Paris? 12. What did Francis de Sales contribute to the religious thought of his time? 13. Why was the title of "Father of French Letters" given to Francis I? 14. What varied abilities had Marguerite de Valois? 15. Describe her "Fifty-fifth Tale." 16. What was the puzzle of the Fifty-seventh? 17. Give an example of the amusing prose of Bonaventure Desperies? 18. Who was the chief satellite of Margaret of Valois? 19. What gave his poetry far greater charm than that of his predecessors? 20. What popularity was won by Pierre Ronsard? 21. What is the nature of the charming poems "To Helen?" 22. Quote some of the graceful lines from "April" by Belleau. 23. What thrilling events are recorded in the life of Marguerite of Navarre? 24. What was the "Satire Ménippée?" 25. What skill in satire was shown by Regnier? 26. How was Malherbe influenced by the niceties of speech? 27. What cutting sarcasm did François de Maynard use concerning him?

Chapter VI. The Great Century—The Seventeenth. 1. How did Henry IV add to the glory of France during the last twenty years of his reign in 1610? 2. What prevented the country from drifting into ruin after the death of Henry IV? 3. What group of French rulers held the reins in the seventeenth century? 4. Why was there a growing feeling of restlessness among all classes during this time? 5. What was the character of Richelieu as given by Cardinal de Retz? 6. What contrast does he show to Cardinal Mazarin? 7. How did Louis XIV's policy estrange his people? 8. What protest did Archbishop Fénélon make to his majesty the King? 9. What weakness was shown by Louis's treatment of the Huguenots? 10. What was the melancholy climax of his reign? 11. What grand names in English literature are contemporary with

the century of Louis XIV? 12. In what way did Richelieu encourage French letters? 13. Describe the Hôtel de Rambouillet? What was its most brilliant period? 14. How did Molière satirize extreme cases of "preciousness?" 15. How is a unique and graceful imagination shown in the work of Cyrano de Bergerac? 16. Illustrate the excitement of sonnet making at this time. 17. What connection had Paul Scarron with the times of Louis XIV? 18. In what respect does Boileau compare his genius with that of Molière? 19. Give illustrations of the works which established the fame of La Fontaine. 20. What was the character of the French romances so popular at this time? 21. In what respect did Mademoiselle de Scudéry hold a prominent place in the literary life of her time? 22. Why was Madame de Lafayette's work more permanent in its character? 23. What was Quietism? 24. Who was Pascal? 25. Give illustrations of the Maxims of Rochefoucauld. 26. What were prominent traits in the character of Descartes? 27. Give some distinguishing qualities of (a) Bossuet, (b) Bourdaloue. 28. What was the unique character of "Telemachus?" 29. How does Massillon compare with his predecessor as a pulpit orator? 30. What kind of letters to schoolgirls are placed to Madame de Maintenon's credit? 32. What value had the work of Jean de la Bruyère? 33. What value attaches to the "Letters" of Mme. de Sévigné? 34. In what respects may French "genius" be regarded as "great" during this century?

Chapter VII. Drama through the Centuries. 1. In what respects is the French spirit dramatic? 2. Where did French drama originate? 3. Who presented plays in the streets? 4. What were some of the thirteenth century dramas? 5. Characterize the fourteenthe century drama; 6. the fifteenth. 7. What is the theme of "Lawyer Pathelin?" 8. What is the only notability of sixteenth century drama? 9. What is Corneille's position among French dramatists? 10. Describe the construction of a "classical" drama, using the "Cid" as an illustration. 11. Give a synopsis of "Athaliah."

Chapter VIII. The Century of Discussion—The Eighteenth. 1. What was the condition of France when Louis XV came to the throne? 2. What sort of a tale is "Gil Blas?" 3. What style is meant by "marivaudage?" 4. Why do people still like "Manon Lescaut?" 5. What is the plot of Voltaire's "Zaïre?" 6. What spirit is shown by Beaumarchais? 7. Who were some of the prominent women at this time? 8. The scientists? 9. Why were the writings of Montesquieu, Voltaire, and Rousseau of such great importance? 10. Who were the Encyclopedists? 11. What was the character of Revolutionary literature? 12. Quote from the "Marseillaise."

Chapter I. The Century of Inventions—The Nineteenth. 1. What was the effect of politics on literature in the first thirty years of the nineteenth century? 2. What was the Romantic Movement and who were its chief exponents? 3. What was Victor Hugo's part in it? 4. Give an outline of "Hernani." 5. What was Hugo's attitude toward the politics of his day? 6. What work did Dumas the elder do? 7. Who were the chief historians or this period and how did they differ? 8. What was Napoleon's style? 9. Who were some of the serious writers? 10. What qualities made Béranger's verse popular? 11. How has Scribe been useful?

12. What was the reaction from the Romantic Movement? 13. Characterize Gautier's work; 14. Stendahl's; 15. Mérimée's; 16. George Sand's. 17. What was Balzac's ambition? 18. What variety is shown by Renan? 19. Who were the Parnassians? 20. In what important respect does French literature of this period fail? 21. In what respects is Flaubert's work contradictory? 22. What was Zola's purpose and what his treatment? 23. Who are some of the writers popular for school reading? 24. Who are the chief sensational writers? 25. In what respect are de Maupassant's short stories models? 26. Daudet's? 27. What was Sainte Beuve's method? 28. Place Taine, Gambetta, Augier, Dumas the younger, Sardou. 29. What are Rostand's plays? 30. What sort of work has been done by Bourget, Rod, Pierre Loti, Anatole France? 31. What critical method is employed by Brunetière? 32. How does Faguet regard the nineteenth century?

Chapter X.—Today. 1.What is the literary situation in France today?

The C. L. S. C. Member's Question Book European Year 1912-13

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2. How to secure a Diploma for four years' reading.
3. How to earn Seals for your Diploma.
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4. How to Apply for the Annual Certificate

Answering Review Question Papers or "memoranda" is not a required part of the C. L. S. C. plan, but is strongly recommended; and those who have carried out this feature of the work are enthusiastic in their approval of it. There are many members, how-

ever, who read the course thoughtfully, but who through limitations of various sorts find writing a difficult task. The C. L. S. C. has anticipated this difficulty and its requirements make due allowance for it. Every member who has read the entire prescribed course for the current year is entitled to the Annual Certificate. To secure the certificate write answers to the following questions on blank sheets of paper, numbering your answers to correspond with the numbers of questions. Always retain a copy of your written work. Send your answers, enclosing 6c in stamps to cover cost of wrapping and mailing Certificate, to C. L. S. C. Department, Chautauqua Institution, Chautauqua, N. Y. This should be done even if Review Question Papers are also sent in.

1. Write at the top of your answer paper the titles of the four books and the series of required magazine articles in the course which you have read. Write the word "Read" after each, to indicate that you have actually done the reading.

2. Are you reading alone or as a member of a Circle?

3. What articles or series of articles in The Chautauquan have you found most suggestive and helpful in the work of the year? Enumerate three in order of preference.

4. What comment, favorable or otherwise, have you to make upon the books of the year?

5. Upon receipt of the magazine, to what part of it do you first turn?

6. Please specify any improvements in the appearance or contents of The Chautauquan which seem to you desirable.

N. B.—Give your name in full, your postoffice address, your occupation, the population of your town, and the C. L. S. C. Class to which you belong.

5. How to Obtain a Recognized Reading Seal

An important feature of C. L. S. C. work is the department of Recognized Reading. Many members of the C. L. S. C. do much reading of the very best sort, outside the prescribed C. L. S. C. Course or specified Seal Courses. Such reading includes important newspaper editorials, current magazine articles, and standard books. In addition, there is often the preparation of a club or circle paper involving much reading and study, or attendance upon educational courses of lectures of which notes are taken. Stories from the C. L. S. C. reading of the current year may be told in the home. Many hours of good work may be put upon the Sunday School lesson. Visits to local scenes of historic interest, or to art galleries and museums may be made of positive value. All of these agencies deserve encouragement, for every C. L. S. C. member should be an intelligent and observing citizen of the world in which he lives.

1. As the conditions for this seal require no written review, but simply a report of reading, it is essential that the report be very complete and detailed, so that the examining committee may be able to judge correctly as to the work done.

2. It is suggested that each reader keep a note book and jot down articles read. with name and date of periodicals, so that there may be no difficulty in making a full report at the end of the year.

3. *Only reading which relates to the subjects of the current*

year's work can be recognized. Bible study being the only exception. In the case of graduates taking special courses, reading related to their work will, of course, be considered.

4. The least requirement for the seal is the equivalent of twenty editorials, eight magazine articles and three books.

But since many people will be able to give more attention to the work suggested under sections 4-8, in such cases a less amount may be reported under sections 1-3. The examining committee will consider each report upon its own merits, with the above general basis as a guide for the reader. One seal only will be awarded.

5. Editorials must be taken from not less than two papers or periodicals of acknowledged standing. Magazine articles from not less than two besides THE CHAUTAUQUAN.

In order to secure a Recognized Reading Seal make report on blank sheets of paper, numbering your answers to correspond with the numbers of the following questions. Always retain a duplicate of your written work. Send your report to C. L. S. C. Department, Chautauqua Institution, Chautauqua, N. Y.

1. Editorials: Name of publication. Date. Subject of each editorial.

2. Magazine articles: Name of magazine. Date. Title of each article. Name of author.

3. Standard books, exclusive of those in the C.L.S.C. course.

4. Amount of time weekly given to Bible study, *aside from work for special seal courses.* The nature of this study.

5. How many and what kind of stories have you told to children?

6. What educational courses of lectures have you attended? State subject of course, name of lecturer, and extent of notes taken.

7. What written papers have you prepared during the year? Give subject, number of words, and for what purpose.

8. What visits have you made to art galleries and museums?

N. B.—Give your name in full, your postoffice address, and the C. L. S. C. class to which you belong.

6. BRIEF REVIEW QUESTION PAPER

C. L. S. C. Continental-European Year 1912-13

Below are twenty-five questions on the four books of the "Continental-European Year" made out for readers who wish to review the year's course to their own advantage.

Answering these questions *is not required* in order to graduate, but by answering them undergraduates and graduates may secure credit in the form of a seal on their diplomas. (See Section No. 3, "How to Earn Seals").

How to Secure Seal Credit

If you desire seal credit answer the following review questions on blank sheets of paper numbering your answers to correspond with the numbers of the questions. Always retain a duplicate of your written work. Send your answers to Brief Review Question Paper to C. L. S. C. Department, Chautauqua Institution, Chautauqua, N. Y.

Fees for Grading or Correcting

Your answers to this Brief Review Question Paper, whether you desire credit for seals or not, will be *graded* and *returned* for a fee of twenty-five cents, or *corrected* and *returned* for fifty cents. This fee includes similar examination of your answers to No. 7, Full Review Question Paper, if sent in at the same time.

Brief Review Questions

Write at the top of your answer paper the titles of the four books and the series of required magazine articles in the course you have read. Write the word "Read" after each, to indicate that you have actually done the reading.

Social Progress in Contemporary Europe

1. Name five respects in which the study of Social Progress in Europe is important to Americans.
2. Name three kinds of changes due to the French Revolution.
3. What is meant by the "industrial revolution"?
4. What is the referendum? The initiative?
5. What are the chief German methods of "human conservation"?
6. How does the trade-union differ from the guild?
7. What demands of the German Social Democrats would you eliminate?

Mornings with Masters of Art

8. What are the striking events portrayed in the mosaic, "The Battle of Issus"?
9. How does Giotto show his growing sense of freedom in the "Vow of Poverty"?
10. Why does Orcagna represent earth and its people in a modern way and Paradise according to old traditions?
11. What great leader dominated the thought of Florence in the closing years of Botticelli?
12. What marked differences are easily noted between Donatello's St. George and Ghiberti's St. Stephen?
13. What new ideas of the supreme importance of line, light, shade and color were introduced by Leonardo?
14. Describe the three processes of a fresco.
15. What was the possible purpose of the Bound Slave?

The Spirit of French Letters

16. Define Langue d'oc and Langue d'oil. What were the Chansons de Geste?
17. When and why were the popes forced to live at Avignon?
18. What qualities gave Montaigne a remarkable influence in French letters?
19. What was the nature of the mysteries of the 15th Century?
20. How is the growing revolutionary spirit illustrated in the works of Voltaire?
21. In what varied forms did Victor Hugo exhibit his profound genius?

Home Life in Germany

22. From what two points of view may one regard a foreign country?

23. What was the state of girls' education in Germany a half century ago?
24. What freedom in his work does the German University student enjoy?
25. What are stifts and how do they differ?

7. FULL REVIEW QUESTION PAPER

C. L. S. C. Continental-European Year 1912-13
(White Seal Memoranda.)

Below are seventy-five questions on the four books of the "Continental-European Year" made out for readers who wish to review the year's course to their own advantage.

Answering these questions *is not required* in order to graduate, but by answering them undergraduates and graduates may secure credit in the form of a seal on their diplomas. (See Section No. 3 of this Quarterly, "How to Earn Seals.")

How to Secure Seal Credit

If you desire seal credit answer the following questions on blank sheets of paper numbering your answers to correspond with the numbers of the questions. Always retain a duplicate of your written work. Send your answers to this full Review Question Paper to C. L. S. C. Department, Chautauqua Institution, Chautauqua, N. Y.

Fees for Grading or Correcting

Your Answers to this Full Review Question Paper whether you desire credit for seals or not, will be *graded* and *returned* for a fee of twenty-five cents, or *corrected* and *returned* for fifty cents. This fee includes similar examination of Answers to No. 6 Brief Review Question Paper, if sent in at the same time.

Full Review Questions

Social Progress in Contemporary Europe

1. Name ten lines of recent social progress in Europe.
2. What four classes comprised 18th Century society?
3. Why is the French Revolution considered so important?
4. Specify three characteristics of the "industrial revolution."
5. What is the chief agricultural problem common to European countries?
6. What is the prevailing trade policy?
7. By what means has most political progress been achieved?
8. Define "democratization."
9. What democratic devices has Switzerland contributed?
10. What was wrong with the "laissez-faire" principle?
11. Indicate the extent of European labor regulation.
12. Give three types of poor-relief.
13. Name Germany's conservation and efficiency measures.
14. What nations have adopted social insurance?
15. Name three types of labor organizations.
16. Why should trade unions tend to become political?
17. What purposes do co-operative societies serve?
18. What importance attaches to increased cost of living?
19. How has France come to be the world's banker?
20. Name three phases of progress in education.

21. Give your definition of "socialism."

Mornings with Masters of Art

22. How did the artist of "The Battle of Issus" make use of mental suggestion?

23. What great interest has the church of Santa Pudenziana?

24. What does the author mean by "Interpretation of Structure"?

25. Name several churches in Rome with mosaic work of the 12th Century.

26. What should you say is the difference between symmetry and balance?

27. What two great characteristics of mediaeval painting are illustrated in the picture by Cimabue in the Academia of Florence?

28. Why did Giotto use chiefly linear perspective?

29. What extraordinary gift did Masaccio show in his treatment of atmosphere?

30. What are the striking features of Fra Angelico's "Last Judgment"?

31. What were the conspicuous traits of Fra Lippo Lippi's character?

32. What is the peculiarity of Botticelli's treatment of draperies?

33. Why did the revival of the art of sculpture in Italy take place at Pisa?

34. Why is the composition of Ghiberti's "Crucifixion" regarded as a masterpiece?

35. What great secret caught by an earlier painter did Ghiberti also appreciate and utilize?

36. What was Leonardo's attitude toward story telling in painting?

37. What three madonnas are significant of Raphael's development at Florence under Leonardo?

38. What lofty view does Raphael attribute to his "Sistine Madonna"?

39. Compare Perugino's ceiling in the Stanze with Raphael's as a piece of decorative work.

40. Describe Michelangelo's surroundings at the Riccardi Palace.

41. What were the peculiar difficulties of making a suitable composition for the Pieta?

42. How did the sculptor show his mastery of the ceiling of the Sistine Chapel in his choice of figures for its adornment?

43. What type of personality does the sculptor give to the Creator?

44. Which one of the Sibyls appeals to you with greatest force and why?

The Spirit of French Letters

45. What charming *chante-fable* has pre-eminence in the 12th Century and what qualities give it a modern interest?

46. What accounted for the great popularity of the animal stories of the middle ages?

47. Distinguish between the policies of the two Kings who dominated France from 1180 to 1270.

48. In what atmosphere did Froissart grow up?
49. In what striking respects did the atmosphere of the 16th Century show a marked change?
50. What temper of mind did Calvin show in his address to King Francis?
51. Who was Rabelais and what was his influence in the 16th Century?
52. How did Henry IV. add to the glory of France during the last twenty years of his reign?
53. What was the character of Richelieu as given by Cardinal de Retz?
54. Describe the most brilliant period of the Hotel de Rambouillet.
55. What was the notable farce called "Lawyer Pathelin"?
56. What play by Corneille illustrated his genius? What was its effect upon the people?
57. What was the greatest of Racine's plays? Under what circumstances was it produced?
58. What picture of Revolutionary days is given by Madame Roland?
59. What was the cause of Montesquieu's popularity?
60. What literary influence had Madame de Staël?
61. Give some illustrations of the principles laid down in "Emile."
62. Characterize briefly (a) Theophile Gautier; (b) Honoré de Balzac; (c) Charles Augustin Sainte-Beuve.
63. Name the leading modern dramatists.

Home Life in Germany

64. How do German and English mothers compare in their care of their children?
65. What educational privileges does Germany accord to poor children?
66. What is our author's view of the German Backfisch?
67. What picture of German women in 1854 is presented in *Die Familie?*
68. What distinction has the Berlin Branch of the London Lyceum?
69. What is the legal position of the married woman in Germany?
70. Note some of the requirements of the law which a German household encounters.
71. How do English and German ideas of managing servants differ?
72. What share does the Government take in the servant question?
73. What contrast does the German find between his own cooking and that of England?
74. What is the charm of a Christmas market in an old German city?
75. Contrast German and English ideals of the observance of Sunday.

N. B.—Give your name in full, your post office address, and the C. L. S. C. Class to which you belong.

Talk About Books

THE MONTESSORI METHOD. Scientific Pedagogy as applied to Child Education in "The Children's Houses," with Additions and Revisions by the Author. By Maria Montessori. Translated from the Italian by Anne E. George. With an Introduction by Prof. Henry W. Holmes. New York: Frederick A. Stokes Company. $1.75 net.

The translation of Dr. Montessori's remarkable book, called "The Montessori Method," gives for the first time to American readers a full exposition of her ideas, methods and materials. Some of the fundamental features of the system stand out clearly even to the lay reader: It adapts to the education of the normal child the methods which have been successful with the feeble-minded; it insists on the liberty of the child, and on the development of its individuality; it prescribes a course for training of sensory, motor and mental capacities; and it leads to wonderful results in early reading, writing and arithmetic as well as in poise, self control and accuracy. In making a comparison between the Montessori school and the kindergarten, Professor Holmes says in his introduction: "While kindergarten children are generally engaged in group work and games with an imaginative background and appeal, . . . the Montessori children spend most all their time handling *things*, largely according to their individual inclination and under individual guidance."

Though the methods indicated may not always be applicable to American schools and may not be an educational cure-all, yet to all who teach little children, this book—so full of sympathy, enthusiasm and skilled insight—will prove of great interest.

AUNT HOPE'S KITCHEN STOVE AND THE GIRLS AROUND IT. Lillian Clarkson West. Cincinnati: Stewart & Kidd Company. $1.50 net.

This book is designed to make concrete the problems of American society concerning American girls adrift in the great city, and to show their solution through the working out of a quaint and simple story in epistolary form. It is a book with a worthy purpose, written in an attractive and sympathetic manner, from a direct knowledge of conditions.

THE BEAUTY OF SELF-CONTROL. B. J. R. Miller, D.D. New York: Thomas Y. Crowell Company. $1.00 net.

"The Beauty of Self-Control" is one of Dr. J. R. Miller's latest additions to his list of stimulating and sincere volumes. It is made up of twenty practical and inspiring sermonettes. Perhaps the first chapter, from which the book derives its name, stands out most

prominently. Self-control is a subject receiving wide attention in psychological circles, and the wonder is still upon us as to the importance of the ego, or the "I will." Dr. Miller holds that "Self-control is one of the finest things in any life. It is not a single element in character, but something that has to do with all the elements. . . . Perfect self-control is ideal life. A man has self-control when he sits in his place and has his hands on all the reins of life. He is kingly when he has complete mastery of his temper, his speech, his appetites; when he can stand amid temptations and not yield to them." That Christ should always have the first place as master, guide, and friend, that no other knows the capacities that are his, and no other can find and bring out these capacities and train them for the highest service is the idea on which the chapter, "Into the Right Hands," is based. "The object of our life determines its character," says Dr. Miller under the text, "Living Unto God." Other suggestive titles are, "What Christ's Friendship Means," "People as Means of Grace," "Seeing the Sunny Side."

OPERA STORIES. Collected and arranged by Henry L. Mason. Boston, Massachusetts. 50 cents.

"Opera Stories" is a book of some ninety odd pages containing stories of 132 operas. The stories are condensed and divided into acts, and the index not only serves its usual purpose but also gives the name of the composer, the year of his birth and death, and where and when the opera was first produced. The book is neatly bound in heavy blue paper, the type is clear and readable, and portraits of women opera singers in costume add to its interest.

THE WHITE SLAVE TRAFFIC IN AMERICA. By Dr. O. Edward Janney. New York: National Vigilance Committee. $1.00 postpaid.

This volume by the chairman of the National Vigilance Committee for the Suppression of the White Slave Traffic is addressed to the guardians of young women, to social workers, to possible contributors to the movement against the traffic, and to the sufferers themselves who, perhaps, hardly know how they have reached their present state or where to appeal for help. The sections of the book describe with admirable brevity and restraint the nature of the traffic, its sources, and what is being done and may be done to prevent it. From great masses of illustrative material Dr. Janney has chosen wisely. Some of the conclusions of the committee—such as the desirability of the abolition of the red-light district in all cities, and the bettering of steerage accommodations on steamers—cannot be too repeatedly emphasized.

IN TUDOR TIMES. By Edith L. Elias. New York: Thomas Y. Crowell Company. $1.50.

Sketches of a group of people prominent in the Tudor period (1485-1603) fill this useful volume. Sovereigns and courtiers, churchmen and writers and explorers all contributed their share to giving this period its proud position in English history. The illustrations are from well-known portraits.

IN STEWART TIMES. By Edith L. Elias. New York: T. Y. Crowell Company. $1.50.

Clever character studies unite in this volume to explain the stormy Stewart period. Rulers, soldiers, men of religion, and thinkers dabbled in was and politics and science, and out of it all grew the democratic modern English state. The pictures are reproductions of old portraits.

THE LADIES' BATTLE. By Molly Elliot Seawell. New York: The Macmillan Company. $1.00.

Under this well-known title Miss Seawell presents an argument against woman suffrage which, like most monographs on either side of the question, brings forward many truths and many mistaken assumptions. Unlike much of the "literature" of both parties it makes good reading, no matter which way your own feelings run.

TREES AND HOW TO KNOW THEM. By W. A. Lambeth. Richmond, Va. B. F. Johnson Publishing Company. 60 cents.

Dr. Lambeth is professor of *materia medica* in the University of Virginia and professor of field botany in the summer school of the university, and this book is the outcome of his work with his students. Two keys are provided for the placing of trees, both based upon leaf forms as being most in evidence and most appealing to the youthful observer. The volume is a useful handbook for study of the trees of the southern states, and it has the additional merit of being light enough to carry into the field with comfort.

STUDENT'S EDITION OF HARMONY OF THE GOSPELS. By John H. Kerr. New York: American Tract Society. 50 cents net. Postage 6 cents.

For the New Testament worker this comfortably slender book provides an outline of the life of Christ that it as once convenient and sufficient. It is rich in references and presents a system of parallel readings in compact form.

SOME FUNDAMENTAL VERITIES IN EDUCATION. By Maxmilian P. E. Groszmann. Boston: Gorham Press. $1.00 net.

Dr. Groszmann's plea for an allowance of freedom for the child's individuality is so ably supported by examples from life, and these examples are so clearly shown as the natural development of the

individual corresponding to race development, that his little volume easily makes converts. With Harvard calling for a showing of thinking power in her freshman and Dr. Groszmann's adherents striving against formality at the lower end of the educational series a vital change ought to come soon. Four well-known educators furnish a symposium proface to the volume.

NECESSARY BASIS OF THE TEACHER'S TENURE. By Andrew Sloan Draper. Syracuse: C. W. Bardeen. 50 cents.

This book is a reprint of an address made by the Commissioner of Education of the State of New York before the Rural Education section of the New York State Teachers' Association. It seeks to determine the just rights of the teacher for a permanent tenure of office on the basis of the most good to the schools. Dr. Draper lays down certain general principles, and then takes up in detail the separate and the interlocking duties of both parties to the bargain. The little volume is one whose outspoken declarations make spicy reading for everybody and convey wholesome truths to the classes of people especially interested.

RECLAIMING A COMMONWEALTH. By Cheesman A. Herrick. Philadelphia: John Joseph McVey. $1.00.

Seldom has a man from another part of the country written with more intelligence, enthusiasm and sympathy of the struggle of a southern state than has President Herrick of Girard College, Pennsylvania, in the description of North Carolina's efforts to secure compulsory education which opens this volume of essays. He fails only in paying too slight a tribute to the untiring perseverance of the groups of devoted men who stumped the state for education from Cape Fear to Paint Rock.

The remainder of the essays are timely and readable for teachers and laymen alike.

HEREDITY. By J. A. S. Watson. New York: Dodge Publishing Company. 20 cents net.

This volume is one of the People's Books series and it carries out admirably the purpose of these publications—to offer in small compass and at small price a summary of modern knowledge. The latest developments in the study of heredity, including an investigation of Mendel's Law and an exposition of Eugenics is offered in the ninety pages of this compendium.

MOUTH HYGIENE. By John Sayre Marshall. Philadelphia: J. B. Lippincott Company. $1.50 net.

If this is not the age of the tooth-brush it is not the fault of the devoted band of doctors and dentists who are educating educators and children alike to an understanding of the necessity, the method,

and the beneficient results of proper care of the month. The diseases resulting from poorly kept teeth are many, while serious mental and moral aberrations follow upon abnormal mouth conditions. Parents and school directors are especially urged to read this book attentively.

SHORT STORIES FOR ORAL FRENCH. By Anna Woods Ballard. New York: Charles Scribner's Sons. 75 cents.

A capital handbook of material to be used both orally and in writing is this by an instructor in French in Teachers' College, Columbia University. Questions ingeniously bring out the story, and no one can escape without a reasonable knowledge of French verbs. The book has been "tried out" with success in the Horace Mann School in New York City.

PURE FOODS. By John C. Olsen. Boston and New York: Ginn & Company. 80 cents.

When an analytical chemist applies his knowledge to the study of foods the result is one worthy of attention by housekeepers as well as teachers. Professor Olsen has prepared a volume which should be in every housewife's hands.

ASTORIA. By Washington Irving. New York: Thomas Y. Crowell Company. 60 cents.

Clearly printed and light in weight this edition of an old friend is a useful addition to the Astor Library of Prose.

LOVE'S CRUCIBLE. By Mary Shepardson Pomeroy. Boston: Sherman, French & Company. $1.35.

Amateurish in style and impossible in substance is this story of the life vicissitudes of a beautiful, emotional girl. The plot is rich in variety and so fertile an imagination should produce something good in the future.

EVERYDAY PROBLEMS IN TEACHING. By M. V. O'Shea. Indianapolis: Bobbs-Merrill Company. $1.25 net.

For young teachers this discussion of "Everyday Problems," by an experienced professor of education (in the University of Wisconsin) is rich in practical help. Problems of school-room government and discipline and fair play are taken up with a full appreciation that trials that seem petty are in reality among the most trying that a teacher must meet. Teaching pupils to think has always been—nominally—the instructor's task; nowadays time and thought are being spent upon it, and the next generation ought to show distinct increase in thinking. ability.

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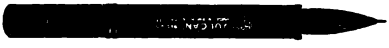

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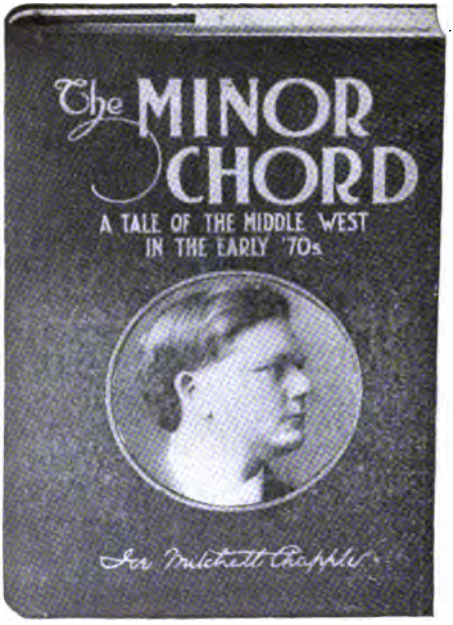

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Refectory of the Priory of St. Martin in the Fields. The reading pulpit is on the right. The building now houses the library of the Conservatory of Arts and Trades

Apse of the Chapel of the Priory of St. Martin in the Fields. The building has been secularized and is now used for the exhibition of machines belonging to the Conservatory of Arts and Trades

Apse of the Church of St. Pierre de Montmartre, a dependence of the twelfth century Abbey of the Benedictines

Church of St. Julien-le-Pauvre, formerly attached to the old hospital, Hotel Dieu, as a chapel, now used as a Greek Church. Gothic architecture at its simplest

The Louvre in the time of Philip Augustus
From an old print owned by the City of Paris.

Fragment of the Wall of Philip Augustus as it looks today. It is in the enclosure of the Church of St. Julien-le-Pauvre

Picture by Wouverman in the Louvre. Tour de Nesle in 1661

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The "Third" Party vs. the "Old" Party

While the leading "practical" issues of the presidential campaign have remained, naturally enough, what they were at the outset, the discussion of them has been affected to a considerable extent by the newer and "idealistic" issues emphasized by the "third" party, led by Mr. Roosevelt. So far as the ripe and immediate *national* issues are concerned, the Roosevelt platform does not differ essentially from the Taft or Republican platform. It is for protection in principle, though it promises tariff revision on scientific lines. It is for the regulation and control of the big combinations and trusts, though not for any further "futile" attempt at suppressing them by lawsuits and judicial decrees. It is for a thorough study of the cost of living problem and the application of whatever remedies might be found necessary. As has been pointed out before in these pages, these positions are essentially the "Republican" positions. The Taft platform does not admit that the Sherman trust law has failed, and does not regard prosecution and dissolution of injurious trusts as futile or harmful; but it does recognize the need of further "positive" regulation, of "administrative" supervision and guidance of trusts, and of a court or commission of industry to do for industrial combinations what the inter-state commission is doing for the railroads and other carriers.

Thus the points of difference between the Taft platform and the Wilson or Democratic platform are almost exactly

the same as the points of difference between the Roosevelt or third party platform and the Wilson or Democratic platform. The latter is anti-protectionist in principle and it attributes the power of the trusts to tariff privileges. The high cost of living is likewise ascribed to artificial combinations fostered by special favors and privileges.

But on the newer issues, the issues of social and industrial reform, the third party claims to be far in advance of either of the old parties. Indeed, it finds its *raison d'être*, its mission and its work in reforms of the kind which a few years ago all but a few radicals were wont to describe as paternalistic and "un-American." Miss Jane Addams, head of Hull-House, said at the Chicago convention, in seconding Mr. Roosevelt's nomination, that the third party is the American exponent of the world-wide movement for justice and better social conditions and that Mr. Roosevelt was one of the few men in public life who "had canght the significance of the great modern movement" and "was responsive to the social appeal."

What the third party proposes, however, along social and industrial lines is not really new. The program includes state, national and municipal reforms. It embraces industrial insurance, state pensions, the minimum wage for women (and eventually for men), reduction of the hours of labor, housing reform, agricultural banks, woman suffrage, etc. The new party does not claim to have originated these proposals, for in several states and cities they have been actively pushed for years. It asserts, however, that the old parties are "ineffectively insincere" in dealing with these reforms, that they promote them only under pressure to gain votes, and neither heartily believe in them nor properly appreciate their importance and necessity. The new party, in short, is to battle for social and industrial (as well as for political) reform consistently, enthusiastically, earnestly and indefatigably. It is to do more, and to do it better and more faithfully, for reform and progress, than either of the

old parties can, in the opinion of Mr. Roosevelt and other new-party leaders, be expected or trusted to do. In the old parties, the argument is, there are too many reactionaries, too many plutocrats, too many professional politicians, too many spoils-men and job-hunters to make it possible even for sound and loyal progressives to carry out their promises, to work with energy and success. The new party is to endeavor to keep out the undesirable elements and to be a party of progress, conviction and practical idealism.

It must be stated, however, that many radicals and progressives do not take these claims very seriously, and prefer to work within and with the old parties. This is true of men like LaFollette, Borah, Cummins, Bryan, Brandeis. These men do not believe that the old parties have suddenly become hopeless, or that a new party, no matter how ardent and pure it may be at birth, can hope to keep out trimmers, spoilsmen and reactionaries. They think that the cause of reform has prospered in the United States in the last several years in spite of political tricksters and plutocrats and that it will continue to prosper. They think it idle and even foolish to abandon the historic organizations and begin "all over again," in view of the certainty that no new party is proof against the temptations, evils and misfortunes that are supposed to have befallen the old parties. They point out that only small groups devoted to mere propaganda remain idealistic, while strong and successful parties, when they have gifts, offices, honor, power to bestow, inevitably attract the types of men that resist idealism and develop opportunism and "conservatism."

This is not the place for predictions or partisan views. The new party may or may not survive the campaign of 1912. It may or may not have a permanent mission. It may or may not achieve any visible and perceptible results. Its existence and the strength it has developed so far testify, however, to the remarkable growth of the course of political, social and industrial reform in the United States. Admit-

tedly, the new party is not needed to deal with "old" issues like the tariff, currency and the trusts. It would not have sprung into existence had not the great social movement given it an opportunity of an exceptional character. The new party has benefitted by the patient work of decades in non-political circles—trade unions, settlements, woman suffrage organizations, radical societies. To these it particularly addresses its appeal.

It is certain, therefore, that the effect of the third party's platform and declared mission will be wholesome even within the old parties. The radical progressives in the latter will be bolder and stronger than before; the old party platforms, which already include several social and industrial reforms, will become more and more definite and radical. This is the way reforms are achieved in Europe, and this the way reform will be achieved in America. All parties contribute; all parties grow and change; no party ever acquires or enjoys a monopoly of virtue and unselfish devotion to progress. Instruments come and go; leaders appear and disappear. Deep needs create issues, and the sentiments and aspirations of great masses compel public men and public organizations to "solve questions and solve them right."

A Conference on the Press

The first conference on the state of the newspaper press of the country was held at Madison, Wisconsin, under the auspices of the University of that city and state in the last days of July. It was, so far as anyone is aware of, the first conference of its kind in the history of the press. The modern newspaper is always and everywhere a subject of lively discussion—of criticism and defence—and papers or articles without number have appeared on the same question. The Wisconsin University, a great center of light and leading in the social and political world, conceived the idea

of a three-day conference for the purpose of discussion "at close quarters," so to speak, and in a more direct and candid fashion than usual, of the present tendencies and characteristics of the newspaper press. The underlying idea was that something was wrong with the press; that certain dangers threatened our great organs of publicity and discussion, and that it was desirable to ascertain what the sources of these evils were and how they could be eliminated. In this spirit questions were framed for discussion—questions that plainly carried a challenge, if not a reflection, and that the practical newspaper men present were slightly inclined to resent. The call for the conference stated that three adverse factors were operating in modern journalism, as follows:

> "First, the amount of capital required to maintain a newspaper is constantly increasing, with the result that newspapers are frequently owned or controlled by men with money rather than with ideas; second, the returns from advertising are rapidly increasing, resulting in a greater dependence on the advertising for maintenance and a growing endeavor on the part of the advertiser to influence the news and editorial policies of the papers, and, third, the newspaper is coming to be an investment and not infrequently is run merely to serve the business, social, or political interests of its owner."

It may be stated generally that few of the publishers, managers and newspaper men that participated in the conference pleaded guilty to the indictment conveyed in the question. They vigorously asserted, in fact, that the press and its agencies were as free and independent as they had ever been; that no partisan, sectional, factional or sectarian sentiments were allowed to influence the policies of the pews-gathering and news-disseminating agencies; that the reading public was "getting the news" fully and fairly; that no great paper was run for the benefit of any private interest; that every publisher recognized his obligations to the public and his constituency; that advertisers never dictated or interfered with newspapers in matters of policy or editorial expression, and that practically all the talk of the partiality,

subserviency or untrustworthiness of the press was based on gross misconceptions.

On the other hand the radicals, the reform editors and a few independent journalists contended that the charges generally made against the press were well founded, and that "commercial journalism" was neither fair, impartial, honest, nor efficient and thorough. Instances of "interference" on the part of advertisers were given as well as instances of deliberate suppression of news at the bidding of special interests. It was asserted, moreover, that even if news was not suppressed or "doctored," it was easily manipulated as to amount, position, display in ways that told against the truth and genuine publicity. Would newspapers fully report a strike in their own plants and offices? Chicago has just answered that question in the negative, for its papers hardly reported the long and serious strike from which they have suffered. Would newspapers fully report a strike against a big advertiser if he requested them to "keep down the news" regarding it? Considering the fact, admitted at the conference, that 70 per cent of the profits of the modern paper came from advertising, human nature can hardly be trusted to resist requests of this kind.

But, apart from charges of bias, interest and partisanship, there is the question of efficiency, of proportion, of selection, of intelligent handling of news matter. Does the public get enough of the right kinds of news—news that is really important and educational, news relating to civics, politics, national economy, moral, spiritual and artistic activity? Are congressional and legislative debates properly reported? Are not sensational episodes magnified and principles lost sight of? Is not too much space given to sport, scandal, crime, gossip, and too little to things that matter?

Answering such questions as these in a sense unfavorable to the newspapers, several speakers advocated either

endowed journals or official newspapers. Mr. Hamilton Holt, editor of the *Independent*, believed in endowed weekly papers. "We may look," he said, "for the municipal, national or international newspaper, if present conditions are a correct guide to future action." He personally preferred papers without politics of their own, endowed papers in which all sides and opinions might be given a hearing, the staff including eminent and competent writers on all vital subjects. Other speakers doubted whether endowed papers would solve the problem, first, because they would reflect the peculiarities of their founders, and second, because the public would distrust them. In official papers, municipal and state, there would be much value. We have already *The Municipal News* of Los Angeles, a weekly devoted to city affairs and city politics and published by a commission appointed by the mayor. We have various bulletins of health boards, bureaus and departments. In Oregon we see pamphlets at referendum elections setting forth the views of the different parties on the questions submitted. Many hold that these "beginnings" point to public newspapers.

However, for many years to come, the conference agreed with President George E. Vincent of the University of Minnesota and of Chautauqua Institution, that the newspaper will remain a privately owned and managed public agency, and we must do our best to maintain or elevate its standards. That can be done only by a sound public opinion. After all, readers shape the newspaper to a large extent. It is for the public to demand truth, fairness, intelligence and sanity of the newspapers. It is for the public to support the good and boycott the bad papers. Too many readers are indifferent to the policies of their papers. The displeasure of the intelligent is feared even by the most sensational newspaper. There are excellent papers in the United States; the public can increase their number by its patronage and its vigorous condemnation of the vicious,

hypocritical and vulgar or trivial newspapers. There is no shorter way to the ideal in newspaperdom, although in limited fields official and endowed papers are capable of doing, and likely to do more and more useful work.

Parcels Post and Express Rates

A few years ago the express companies gravely asserted, or caused their lawyers to assert gravely, that the government could not regulate them, since they were not common carriers under the terms of the law. The same claim was made for the sleeping car companies. We have traveled far since those strange days. There has been an awakening, and no carrier, public utility corporation or other "public servant" now even expects to escape control and regulation. The more intelligent public servants invite and welcome regulation, asking only that it be "reasonable."

We have at least reached the express companies of the country. The interstate commerce commission has issued a comprehensive report on the business, finances, methods and affiliations of the express companies and has issued orders radically changing many of their practices and reducing their rates. The reductions average about 15 per cent, but on small packages and for short distances the reductions are more drastic.

This action is the result of a long campaign by the shippers, chambers of commerce and the general public. Complaint has been general and bitter; the express companies have stubbornly resisted reform, have fought proper legislation, have defied the public and robbed the small patron. They are at last to be harnessed and made to act as responsible public servants.

The commerce commission has established a zone system, has prescribed methods and regulations that will be fair and intelligible, and has adopted certain principles for the future control of the express business. It has found

the public's indictment of them to have been well-grounded in all essentials. There must be an end to overcharging, to double charging, to arbitrary rules, to absurd and mystifying classifications and schedules, to excessive profits, to a hundred other abuses. The rates are to be definitely fixed after a series of hearings in the fall, but a thorough overhauling is certain.

This reform of the express business will not, however, weaken the public demand for a parcels post system. The United States is behind other countries in its parcels post facilities; it discriminates against its own citizens, for it has parcels post treaties with other powers and it is cheaper to send a package to a foreign capital than to a near-by American city; the anomaly cannot continue much longer. All parties are now pledged to parcels post legislation, and the opposition of organized private interests that dislike competition is no longer to be feared.

The only opposition that is formidable and serious is that of small storekeepers and small business men in the rural sections. These fear that a parcels post will ruin them and transport their patronage to the great mail-order houses. Country bankers and others sympathize with them and argue that the villages and small towns will be "depopulated" by a parcels post—and that at a time when unusual interest is taken in rural life, in scientific agriculture, in checking the drift to the cities. It is, undoubtedly, necessary and wise to promote the prosperity of the villages and small towns, and to improve their social and aesthetic conditions. But there are friends of the farmer and the country merchant who believe that a parcels post would not injure them in the least, and that local trading would be stimulated rather than depressed by cheap, quick, easy communication with the cities. Mail-order houses would reap some benefit, but the small merchant could also use the parcels post with advantage and enrich his stock.

The chances are that this view will prevail. We shall soon have a parcels post worthy of an efficient nation as well as a regulated and "peopleized" express service. The effect of these belated reforms will be most beneficial and should tend to reduce the cost of living.

An Industrial and Social Minimum

This year's National Conference of Charities and Corrections will perhaps be regarded as "epoch-making," to employ a much-abused phrase. Its most significant feature was the adoption of "A Platform of Industrial Minimism." A committee on standards of living and labor had the matter under consideration for three years, and for a year it conferred with representatives of other civic and reform bodies. The conference as such takes no formal action, but after an all-day session and discussion those present adjourned, reconvened as citizens and without a dissenting vote adopted the platform alluded to. We reproduce the platform elsewhere in this section because it is important in itself and also because it embodies a consensus of sane, practical, progressive opinion. It emphasizes, moreover, a truth frequently referred to in these pages—that charity is becoming truly scientific, humane and "radical"—that it is considering causes and not symptoms merely; that relief is being subordinated to prevention, and that the appeal is made more and more to the legislator, the moralist, the captain of industry, and less to the kind-hearted person of superfluous wealth. We cannot let men, women and children starve or suffer, but hand-to-mouth charity alone is unworthy of our time and our social and moral knowledge. What are the sources of poverty? To what extent can they be successfully attacked by legislation? These are the leading questions of the modern charity worker. The platform rests on "three major principles," which are substanitally as follows:

That the public interest in industry gives the community a right to complete knowledge of the facts and conditions of work;

That on the basis of facts and scientific data the public can formulate minimum standards of work;

That all conditions which fall below the minimum standards come within the scope of government action, the public welfare justifying interference, regulation and control to any necessary extent.

There are those who will consider these promises somewhat startling. But what is the trend of recent legislation and judicial decisions? Government is interfering more and more in what used to be called private business and is restricting liberty under "the police power." No one can tell where it will stop. No one can decide or really cares to decide future problems. But in our own activities we constantly find the needs of standards and principles. What are just and disinterested reformers entitled to demand *today* of employers, of the state, of cities, of property owners? A conception of a "minimum" underlies nearly all agitation for social reform, and it is well that a platform of minimums has been prepared. It is, indeed, a landmark in the course of reform. We commend it to the study and reflection of our readers.

A PLATFORM OF INDUSTRIAL MINIMISM

WAGES

1. A LIVING WAGE. A living wage for all who devote their time and energy to industrial occupations. The monetary equivalent of a living wage varies according to local conditions, but must include enough to secure the elements of a normal standard of living; to provide for education and recreation; to care for immature members of the family; to maintain the family during periods of sickness; and to permit of reasonable saving for old age.

2. MINIMUM WAGE COMMISSIONS. Many industrial occupations, especially where women, children, and immigrant men are employed, do not pay wages to maintain a normal standard of living. Minimum wage commissions should therefore be established in each state to inquire into wages paid in various industries, and to determine the standard which the public will sanction as the minimum.

3. WAGE PUBLICITY. Properly constituted authorities should be empowered to require all employers to file with them for public purposes such wage scales, and other data as the public

element in industry demands. The movement for honest weights and measures has its counterpart in industry. All tallies, scales, and check systems should be open to public inspection of committees of the workers concerned. Changes in wage rates, systems of dockage, bonuses, and all other modifications of the wage contract should be posted, and wages should be paid in cash at least every two weeks.

HOURS

1. EIGHT-HOUR DAY. The establishment of the eight-hour day for all men employed in continuous industries, and as a maximum for women and minors in all industries.

2. SIX-DAY WEEK. The work period limited to six days in each week; and a period of rest of forty consecutive hours in each week.

3. NIGHT WORK. Night work for minors entirely prohibited; an uninterrupted period of at least eight hours night rest for all women; and night work for men minimized wherever possible.

SAFETY AND HEALTH

1. INVESTIGATION. An investigation by the federal government of all industries, on the plan pursued in the present investigation of mining, with a view of establishing standards of sanitation and safety and a basis for compensation for injury. This should include a scientific study and report upon fire-escapes, safety-appliances, sanitary conditions, and the effects of ventilation, dust, poisons, heat, cold, compressed air, steam, glare, darkness, speed, and noise.

2. PROHIBITION OF POISONS. Prohibition of manufacture or sale of poisonous articles dangerous to life of worker, whenever harmful substitutes are possible, on the principle already established by Congress in relation to poisonous phosphorus matches.

3. REGULATION ACCORDING TO HAZARD. In trades and occupations offering a menace to life, limb, or health, the employment of women and minors regulated according to the degree of hazard. No minor under eighteen employed in any dangerous occupation, or in occupations which involve danger to fellow workmen or require use of explosives, poisonous gases, or other injurious ingredients. Unskilled craftsmen who do not read and understand the English language forbidden to handle dangerous machinery or processes known to be extra hazardous.

4. STANDARDIZED INSPECTION. Inspection of mines and work places standardized either by interstate agreement or by establishing of a government standard. All deaths, injuries, and diseases due to industrial operations to be reported to public authorities as required in accident laws of Minnesota, and with respect to some trade diseases in New York.

HOUSING

1. THE RIGHT TO A HOME. Social welfare demands for every family a safe and sanitary home; healthful surroundings; ample and pure running water inside the house; modern and sanitary toilet conveniences for its exclusive use, located inside

the building; adequate sunlight and ventilation; reasonable fire protection; privacy; rooms of sufficient size and number to decently house the members of the family; freedom from dampness, prompt, adequate collection of all waste materials. These fundamental requirements for normal living should be obtainable by every family, reasonably accessible from place of employment, at a rental not to exceed 20 per cent of the family income.

2. WAGES. To protect wage earners from exorbitant rents and to secure for them that increased municipal service demanded by the massing together of people in thickly settled industrial communities, a greater share of taxes to be transferred from dwellings to land held for speculative purposes the value of which is enhanced by the very congestion of these industrial populations.

3. HOME WORK. Factory production to be carried on in factories. Whenever work is given out to homes, abuses are sure to creep in which cannot be controlled by any known system of inspection or supervision.

4. TENEMENT MANUFACTORY. Tenement house manufacture is known to be a serious menace to the health, education, and economic independence of thousands of people in large cities. It subjects children to injurious industrial burdens and cannot be successfully regulated by inspection or other official supervision. Public welfare, therefore, demands for city tenements the entire prohibition of manufacture of articles of commerce in rooms occupied for dwelling purposes.

5. LABOR COLONIES. In temporary construction camps and labor colonies, definite standards to provide against over-crowding, and for ventilation, water supply, sanitation, to be written into the contract specifications, as now provided in the New York law.

TERM OF WORKING LIFE

Society may reasonably demand from every normal individual his self-support during a certain period of life. This period should be bounded by a minimum age, to protect against premature labor, and a maximum age beyond which the wage earner should find himself economically independent of daily labor. Adoption of the following standards will promote this end.

1. EMPLOYMENT OF CHILDREN. Prohibition of all wage-earning occupations for children under sixteen years of age.

2. EMPLOYMENT OF WOMEN. Prohibition of employment of women in manufacturing, commerce, or other trades where work compels standing constantly. Also prohibition for a period of at least eight weeks at time of childbirth.

3. INTERMITTENT EMPLOYMENT. Any industrial occupation subject to rush periods and out-of-work seasons to be considered abnormal, and subject to government review and regulation. Official investigation of such intermittent employment and other forms of unemployment as a basis for better distribution of immigrants, for guiding seasonal laborers from trade to trade, and other methods for lessening these evils.

4. THE UNEMPLOYABLE. The restrictions upon employers set forth in this platform will lead them to refuse to engage any who fall below a grade of industrial efficiency which renders their work profitable. An increased army of industrial outcasts

will be thrown upon society to be cared for in public labor colonies or by various relief agencies. This condition will in turn necessitate a minimum standard of preparation, including at least sufficient educational opportunity to abolish illiteracy among all minors and to train every worker to some form of industrial efficiency.

COMPENSATION OR INSURANCE

COMPENSATION DEMANDED. Both social and individual welfare require some effective system of compensation for the heavy loss now sustained by industrial workers as a result of unavoidable accidents, industrial diseases, sickness, invalidism, involuntary unemployment, and old age.

1. ACCIDENTS. Equitable standards of compensation must be determined by extensive experience, but there is already ample precedent for immediate adoption as a minimum the equivalent of four years' wages in compensation for accidents resulting fatally. Compensation for accidents resulting in permanent disability should not be less than 65 per cent of the annual wage for a period of fifteen years.

2. TRADE DISEASES. For diseases clearly caused by nature and conditions of the industry, the same compensation as for accidents.

3. OLD AGE. Service pensions or old age insurance whenever instituted so protected that the person who withdraws or is discharged from the employment of a given company does not forfeit his equity in the same.

4. UNEMPLOYMENT. Unemployment of able-bodied adult men under sixty-five years of age is abnormal and wasteful, and is as proper a subject for recognition by the public authorities as contagious disease or other abnormal conditions which menace the public well being. The demand or insurance against unemployment increases with the increasing specialization in industry. The development of state, municipal, and private agencies to insure against unemployment in European countries affords ample information for the guidance of such enterprises in America.

The Eight-Hour Day in Public and Private Industry

Congress passed and the President signed recently a bill requiring that all work done for the government by contract shall be done by those who work only eight hours a day. This is a very remarkable measure, and many conservatives are disposed to call it paternalistic, if not demagogical. But it was advocated in Congress even by very moderate progressives as simple justice to labor.

The eight-hour day has long prevailed in government shops and yards and offices. But the proposal to extend it to private manufacturers who take government contracts has

been strenuously opposed for years. It has been asserted that employers cannot do private work on one basis and government work on another, and that the eight-hour law will force them either to adopt the short day for all their employés or else to forego government contracts. In a year or two we shall know more about these technical or practical questions than we know now. From the standpoint of principle and policy the act is defended as being in line with modern progress. The government, it is said, cannot lag behind private industry and is bound to set a good example in its capacity as employer of labor. The eight-hour day has been established in some industries by powerful trade unions, or by legislation, and it is the ideal of organized labor. Of course, no reduction of pay is planned.

The progress made by the eight-hour day in states and municipalities is indicated by the following summary copied from the Springfield, Massachusetts, *Republican*:

During the year 1911, New Jersey enacted a law requiring that all employés of the state or men employed on or in behalf of the state for any of its municipalities or by contractors or subcontractors shall not work more than eight hours unless in emergency, in which extra pay is to be allowed for overtime. The Wisconsin statute was amended by requiring that contracts must stipulate the eight-hour day for workmen employed thereunder and restricting "extraordinary emergencies" to the protection of property or life from the public enemy, fire, flood or storm. The Connecticut statute now prescribes eight hours as the limit for engineers, firemen and mechanics employed in state institutions. In this state, the law now makes the eight-hour day optional with municipalities, but at the same time it directs the observance of the limitation upon hours by contractors and others doing work for the state or for any municipality that has adopted the eight-hour principle. These are merely examples of new legislation on the eight-hour question during the year 1911, affecting only state or municipal work.

The states are also regulating more and more the hours of labor in private employments on an eight-hour basis. The San Francisco charter, as ratified by the California legislature, now limits the street railway employés to eight hours a day, the work to be done in ten consecutive hours. The eight-hour day is prescribed for miners in Colorado and Nevada, and in Pennsylvania the hoisting engineers in anthracite mines are now restricted to eight hours a day. In Montana the eight-hour limitation has been extended to railroad and other tunnels as well as to mines. All these recent advances toward the eight-hour basis in both public and private employments have taken place in widely separated parts of the

country and they reveal the pressure that seems to be slowly but surely establishing the eight-hour principle as the standard for general use in occupations wherein this limitation is either desirable or enforceable.

Whether the eight-hour day means a reduction of the output and, consequently, higher prices and increased cost of living, is a problem still largely unsolved. Opinions differ even among special students. The shorter day should make workers more efficient, energetic and ambitious. That it does so, on the whole, in many cases is admitted. But at what point reduction of hours ceases to be balanced by increase of efficiency is something to be determined by the science of management and organization, which is still in its infancy.

NOTE

The two hundredth anniversary of the birth of Jean Jacques Rousseau, on June 28 of this year, was almost unobserved in the United States, though the part played by Roussean's educational and political theories in the history of this republic have been considerable from the very beginning. Some attention was given to the anniversary in Europe. One enthusiastic German, while admitting that Switzerland was Rousseau's birthplace and France his home claimed that Germany had "discovered him and ennobled his achievements into an eternal gift to civilization."

The two needs of the present day in teaching, according to a recent publication of the United States Bureau of Education, are intelligent idealism and high scientific standards. "To possess these things as a guide to life, to have the intellectual gifts that are necessary for achievement, and to interpret these things to the student by sympathetic interest in his work, is to be a great teacher."

Armand Fallières
President of the French Republic

Interior, Senate

Palace of the Luxembourg—Meeting Place of Senate

Raymond Poincaré
Premier and Minister of Foreign Affairs

Paul Deschanel
President of Chamber of Deputies

Interior, Senate

Palace of the Luxembourg—Meeting Place of Senate

Hall of Sessions, Chamber of Deputies

Chamber of Deputies

David, Commerce

Pams, Agriculture

Bourgeois, Labor

Steeg, Interior

Guisthan, Public Instruction

Dupuy, Public Works

Lebrun, Colonies

Millerand, War

Klotz, Finance

Briand, Justice

Delcassé, Marine

FRENCH CABINET

Philippe, Duke of Orleans
Bourbon-Orleanist Pretender to French Throne

Prince Victor Napoleon
Bonapartist Pretender to French Throne

Armand Fallieres, the French President*

PARLIAMENTARY RULE

Arthur E. Bestor

FRANCE, which has had so many changes of government in the past century and a quarter, which was the master of Europe under the autocratic Napoleon, has, under the Third Republic, achieved a government as democratic as any in the world. Under this administration she has recovered from the terrible disaster of the Franco-Prussian war, has made great progress in education, has been a leader in artistic achievement and scientific discovery, has broken the control of the Vatican, has given a stable government and freedom to her people. Ever since the days of Charlemagne France has had a character all her own and has tremendously influenced the rest of the world. In individual wealth due to the thrift of her people, in the production of material resources which make her largely independent of other countries, she has a position well established and not likely to be greatly changed.

The foreign affairs of France are not of as great importance as formerly and her position as a great power has undoubtedly passed. But nevertheless her foreign affairs are interesting. After the Franco-Prussian war she

*"William II, the German Kaiser," the first article of this series, appeared in the September, 1912, CHAUTAUQUAN.

began to cultivate friendship with Russia which resulted in the Dual Alliance. In recent years we have seen a growth of an understanding with Great Britain as both France and Great Britain have realized that Germany is their great and common enemy. France has a colonial empire with an area twenty times as great as France itself and with a population of over fifty million, but it is now an expensive luxury for her because the French are not good colonists. There is no over-population, life at home is very attractive and the equal distribution of property all operate to prevent young men from going abroad in large numbers. Practically only one minister since 1870 has had a strong and aggressive foreign police and that one minister, Delcassé, was sacrificed in 1905 because he had offended Germany. France has a great army and a fine navy but her people are not now warlike and it is not unfair to say that France is only concerned to maintain the *status quo* in Europe. Only in conjunction with Great Britain will she undertake any aggressive policy.

The present constitution of France is the eleventh since the beginning of the great Revolution and none of these except the present has lasted more than twenty years. In the oft-quoted figure of the Duke of Broglie some of them were still-born, others slew the authors of their existence and others committed suicide. But through them all the principle of popular government was maintained and the fundamental ideas of the French Revolution have always found some expression. France has made new institutions for each new change while England has always modified her institutions as she has progressed in the path of democracy. While the changes have been numerous it must be remembered that the French people have always returned to democracy, that they have thrown off the yoke of the military despot and the adventurer and that they seem now to have come into their own with one of the most democratic of constitutions.

The most interesting thing about the constitution is that its makers did not expect it to be permanent. They therefore gave little attention to the details of their system of government. The Republicans after the Franco-Prussian war were in a minority and the Republic was established by sufferance of people who only hoped that it would be of short duration and that they would then become all powerful in the state. The Count of Chambord would certainly have become king of France if he had not insisted upon the standard of his house and absolutely refused to accept the tricolor under which the great victories of the Revolutionary and Napoleonic period had been won. A provisional government of national defense after Sedan provided for a national assembly, of 758 members chosen by universal suffrage, which assembled February 8, 1871. This assembly elected Thiers as President with no definite term and then elected Marshal MacMahon as his successor for seven years. Three constitutional laws passed in the year 1875 provided for the organization of the various powers of the state. This constitution may be amended by both branches of the National Assembly sitting together. It has been amended several times, the most important being the amendments of 1884, which, among other things, provided that Republican form of government can never be made the subject of a proposal for revision. Such an amendment, while in itself not effective in preventing a change in government if the Chambers determine upon a change, is valuable as showing the growth of republican sentiment and making necessary the entire overthrow of the constitution in case a change to monarchy is attempted.

Armand Fallières, the President of France, is almost an ideal person for that position by reason of his training, his experience as a public official and his interpretation of the duties of his position. He is a man of the people as was his predecessor, Loubet. His grandfather was a

horse-shoer and a wine-grower, with increasing emphasis as the years went by upon the latter occupation. His father was a land surveyor and a clerk to the local justice of the peace, but he increased the family property, and, having an ambition for his son of a higher social position, gave him an education for the law. Born in 1841 near Nérac in the Gascon country, Fallières, much to the disappointment of his family, threw himself actively into the Republican movement in his early youth. He was very popular in his district, succeeded in his profession of an advocate, became mayor of Nérac and a member of the Chamber of Deputies in 1876. By 1883 he had become Prime Minister although only for a few weeks. He was then a member of several ministries and in 1899 succeeded Loubet as President of the Senate and followed Loubet again as President of the Republic in 1906.

He was therefore sixty-five years of age when made President, had served fourteen years in the Chamber of Deputies and sixteen in the Senate, the last seven as presiding officer. He is a heavy man of over two hundred pounds, slow of gait and slow of mind. He has been a man of tact and strong common sense, useful to his party and not overambitious. Had he been a stronger or a greater man he would not have attained to his present position. He is said to be conversant with public business and to adjust himself rapidly to the cabinet changes which are so sudden and frequent in France. I have been told that his temper is not of the best, that the duties of his position have become increasingly irksome to him, that it is very difficult to get him to do anything not absolutely necessary. He seems to be as popular as a French President usually is although he is often caricatured and the same charge is made against him as was made against President Grèvy that he does not spend all of his salary.

He well illustrates the fact that French Presidents are

selected because they are safe men rather than because they are men of extraordinary ability. None of them except Thiers have been men of outstanding capacity although all of them were worthy of respect. A French President must be a man of dignity and tact who has judgment enough to surmount governmental crises, personal qualities which commend him as the head of the State, but one who does not attempt to exercise all the authority of his position. One who is too strong of purpose or too able is felt to be dangerous in the French Republic. Since the days of MacMahon all the Presidents have left largely to responsible ministers the direction of the affairs of State.

The President of France is chosen by the two chambers, the Senate and the Chamber of Deputies, sitting in joint session at Versailles as a National Assembly. He is chosen for seven years and is re-eligible. There is no vice-president and therefore in case of the death or resignation of the chief executive there is an immediate election of his successor, usually the next day. The only provision as to eligibility is provided by a law of 1884 which excludes from the presidency all members of families which have ever reigned in France. His executive power extends to the execution of the laws, the issuing of ordinances and the appointment of all officers of government. All foreign envoys and ambassadors are accredited to him. His legislative powers are not extensive except that he has the right of initiating legislation and may require the Chambers to reconsider legislation, a right however which has never yet been exercised. He has certain powers of dissolution and adjournment of the Chambers, powers again which have not been exercised in recent times and which doubtless could not be exercised today. His power to make treaties is limited by the requirement of ratification by the Chambers with respect to all important matters.

While the powers of the President are extensive they

are all limited by the requirement that every act of the President to be valid must be countersigned by one of his ministers. In this he resembles the British king and not the American President. This responsibility of the ministry does not in theory prevent a responsibility of the President but it virtually amounts to the same thing and no President since MacMahon has attempted to exercise personal power. At the beginning of the Republic Thiers refused to allow his ministers to accept responsibility for him holding that while such a thing was possible for the dignity of an hereditary monarch it was not fitting for a man of the people like himself. This however was before the making of the constitution which requires the ministerial counter-signature. While not usually present at cabinet meetings, except such as are held for certain specified purposes, he has more power in the selection of a cabinet than has the British king because changes of ministry in France usually do not involve changes in party.

His duties as nominal head of the State are extensive. He is given a salary of $250,000 a year including the maintenance of the Elysée Palace in Paris and a country place at Rambouillet. He must attend many functions as the head of the State like a real monarch. He is provided with a bureau called the Protocol which determines practically every question of ceremonial character and makes all arrangements for all the public appearances of the President. France has been ruled by royalty so long that it insists upon a regal manner of life for its chief executive. Were it not for the fact that a Frenchman easily adapts himself to circumstances the French President would find his position not only onerous but almost impossible. Men are rarely elected until they have reached an age when their habits of life are no longer flexible and they usually have been men unused to great magnificence. Almost never have the state apartments in the Elysée been occupied by the

Presidents as they have chosen private and less sumptuous suites for their own use.

The anomalous position of the French President is of course the subject of a good deal of unfavorable comment. Sir Henry Maine says: "There is no living functionary who occupies a more pitiable position than a French President. The old kings of France reigned and governed. The constitutional king, according to M. Thiers, reigns but does not govern. The President of the United States governs but does not reign. It has been reserved for the President of the French Republic neither to reign nor yet to govern."

There is little excitement in connection with the election, no nominations are made beforehand and Frenchmen in general are only slightly concerned as to whom the President happens to be. Fallières' term expires in next January and when in Paris last May I attempted to learn who his successor was likely to be, I was told that no one knew and fewer cared. It was further said that a man like Poincaré, the present Premier and the leading lawyer in France, would not consider the election because of its elimination of himself as a vital force in political life. Yet the French Presidency has been a successful institution. It has saved France from a military dictatorship and bids fair to continue as an integral part of the French political system as long as it preserves its present character.

It is not an easy position, however. Four of the French Presidents since 1871 have resigned before the expiration of their terms of office; Carnot was assassinated; Faure died suddenly under circumstances which have never been publicly explained and after bitter personal abuse. But a well-balanced and conservative President is a man of large usefulness in the French system. Family and historic prestige have counted only in the case of Carnot and Casimir-Périer. Three Presidents have practiced as advocates. The last two Presidents have been distinctly men of the people.

Perhaps the best statement of the attitude of Loubet and Fallières toward the office was contained in the first statement of Loubet after his election: "France and the Republic are inseparable. All anti-Republican opinions are free unless leading to actions against the Republic. I shall govern in a republican sense only. I have given proofs in my long political career that I am neither a place-hunter, ambitious nor over-riding. Brought up in the study of the law I will be a single-minded servant. The Elysée is the place of duty."

The Third Republic has survived longer than any of the governments since the Revolution. While its enemies without are important, the enemies within have been more serious. It has lived through the danger of General Boulanger, the Panama scandals which destroyed the reputation of many men of eminence, and the Dreyfus affair which divided the entire country into two hostile camps. Militarism has been kept under control although the Dreyfus affair showed the lengths to which certain elements of the army would not hesitate to go. The open rupture with the Vatican seems to have strengthened the hands of the Republicans rather than weakened them.

Is there any danger of a reaction which shall bring in either the Legitimist pretender, the Duke of Orleans, or the Bonapartist Pretender, Prince Victor Napoleon? There seems to be no indication in France today of any considerable interest in such movements. In general the people are indifferent, the Bonapartists no longer exist openly in Parliament, the Royalists have only twenty-five members in the lower house and secure only about three per cent of the total vote. No titles of nobility are recognized by the State and neither the Royalists nor the Bonapartists are superior either in intelligence or wealth. Of course one hears talk about the possibility of one or the other of these pretenders and I have heard it stated that an arrangement existed between certain labor leaders and the Orleans party looking toward

the setting up of a constitutional monarchy in which labor should receive recognition. Briand, himself a Socialist, in suppressing the railway strike by calling out the strikers as reservists of the army to keep the peace, did so on the ground that there was a dangerous conspiracy against the State, but it seems as if this claim was made for effect. All the forces of Reaction—clerical, militarist and royalist—can muster not more than one-fifth of the voters of France and the possibility of the Republic ever being overthrown decreases with every successive year.

The French Parliament consists of a Senate and Chamber of Deputies which, meeting together, constitute the National Assembly for the election of the President. The Senate consists of three hundred members elected for nine years by 83 departments. There are a few life members out of seventy-five provided for in 1875 but as rapidly as these die their seats are distributed among the departments. The election in each department is by an electoral college composed of the deputies, members of certain councils and representatives of the communes. This indirect election and the provision that senators shall be at least forty years of age have made it a body somewhat different from the Chamber of Deputies and a reviewing chamber of great value. While it has not the power of the Chamber of Deputies and the charge of being reactionary has sometimes been brought against it, it has nevertheless worked extremely well.

The Chamber of Deputies is chosen by universal suffrage for four years upon a secret ballot. It now consists of 597 members chosen in departments called in France "arrondissements." Each department returns one deputy unless it has a population exceeding one hundred thousand when it becomes entitled to another deputy for each one hundred thousand. A member of the Chamber must be at least twenty-five years of age, not a member of any family

which has ever reigned in France and not a state official in the district where his position might influence the election. The payment of a salary of three thousand dollars a year to both senators and deputies makes membership in the bodies an object to men to enter public life and also limits the influence to a certain extent of certain bodies like the labor parties which in England have paid the salaries of their own representatives. The principle of the single vote and of redistricting after every five-year census makes the Chamber one of the most democratic lower legislative bodies in the world.

The Chamber of Deputies has the reputation of being a most unruly body. The President attempts to enforce order by sarcastic remarks and if this fails puts on his hat as a sign that the uproar has continued long enough, and if that is not sufficient may suspend the sitting for an hour for the excitement to subside. President Lowell tells of the remark of the presiding officer when Floquet, afterwards the Prime Minister, was making an unusually long speech in the Chamber: "Pray be silent, gentlemen, the member who is speaking has never before approached so near to the question." The fact that the parties are not well organized in France and that divisions into groups are on personal grounds makes for extreme difficulty in doing business in such a large body.

All government depends chiefly upon the character, habits and traditions of a people, and nowhere is this more true than in France. Most writers credit the French with having a revolutionary spirit which is largely destructive. Another interpretation is that they have been engaged in a struggle to bring about democracy which has now come into its own and seems likely to endure. The current impression of the French as an unstable and frivolous people hardly seems to be borne out by the facts. As a race they are conservative and do not readily change their habits of

life. They are thrifty even to the point of avarice so that there are great reservoirs of financial resources always at hand for investments in Europe or elsewhere in the world. They adjust themselves readily to discipline as is shown in the subordination of the individual in marriage laws and property legislation.

The French government is paternal and highly centralized. This is a deeply rooted tradition which goes back to the time of Richelieu who destroyed feudalism, and to Napoleon who took advantage of the annihilation of all the organs of local administration by the Revolution to unify and centralize the whole administration of France. Trades and occupations are subject to police inspection, are regulated by government officers, are licensed by the administrative authority. What this would mean in America is perhaps best understood in terms of the police and of education. Under the French system every police officer of the United States would be appointed directly by the Minister of the Interior or by some officer who owed his appointment to the Department of the Interior. Education is under the complete charge of the Minister of Education who, through subordinate officers, appoints every school official in France. Colleges have no local traditions, and university students have no college life or loyalty as we understand the terms, because they are only a part of this great system. The prominence of Paris as the capital of the country undoubtedly has something to do with this centralizing tradition. Paris is the dominant note of France, the center of all its life, the place to which every ambitious man expects to go to make his career. The great administrative machine which continues from generation to generation with its own officers is part of the explanation of the stability of the French government notwithstanding the frequent change of ministers. A consistent policy is carried on and the machine itself often goes on with its own momen-

tum without any attention from the ministers who are its nominal heads. This is a further explanation of why party government has not the importance that it has in England.

The distribution of parties therefore need not delay us long, although one or two distinctions ought to be drawn. The divisions between the Republicans and the reactionary parties are decreasingly important because of the growth of republican sentiment among all the people of France. The reactionary parties, however, are still represented in the Royalists, who are followers of the Duke of Orleans or Prince Victor Napoleon, the Conservatives who are largely clerical, and the Nationalists who are largely militarists. All other parties in the State are strongly Republican in sentiment. The Republican *bloc,* marshalled by Waldeck-Rousseau and standing together in all the recent struggles with the Vatican, is made up of Republicans, Radicals and Socialists. The various groups of Socialists—Unified, Independent and Radical—constitute a little over a quarter of the entire electorate. Allied with the reactionary parties as far as their opposition to the Republican *bloc* is concerned are to be included also the Progressive Republicans and the Liberals. The French Socialists differ from their German brethren largely because they are so strongly anti-clerical and because they do not attract to their party all of the liberal elements in the country which are represented in the German socialistic vote.

The characterization of the French government as a government by Parliament is true because the Executive has little power over the progress of events, and party government such as is found in England is almost impossible. While the Frenchmen who made the constitution in 1875 did not expect it to be permanent, they did not intend to allow a repetition of the *coup d'état* of Napoleon III. They therefore provided for an executive who should be subordinate to the Cabinet and through the Cabinet to Parliament.

There has also always been a fear that the ministry itself might become too powerful. The Chamber of Deputies has, by frequent changes of Cabinet and by bringing the ministry absolutely within its power, centralized authority in itself. The weakness of the Cabinet which has been remarked by all observers of the French system is partly due to certain peculiar customs or institutions in the French government. A deputy must receive an absolute majority of all the votes cast and if such is not secured a second vote is taken two weeks later. This means that small groups put up a candidate of their own in the hope that they may elect him either on the first or second ballot. This of course makes for multiplicity of parties. Both the Senate and the Chamber are divided up into bureaux of equal size chosen by lot and selected monthly and these bureaux choose the committees to whom all legislative measures are referred. These committees are not dominated by the Cabinet, but have power to investigate departments and to alter the budget without reference to the Cabinet. The system of question and interpellation in Parliament is considered a matter of right, and the latter can be followed immediately by general debate and motion. A ministry is therefore made most unexpectedly to stand or fall upon the decision upon minor matters, and votes immediately upon interpellation are the usual method of upsetting a ministry.

Under the parliamentary system a majority can only be strong which has the sympathy of a majority in Parliament and is not frequently subject to change. The Frenchmen's disposition to theorize, their unwillingness to combine, and their lack of party organization make easy a constant change in ministry, tempt a Cabinet to curry favor by political rewards and punishments, and make difficult the carrying on of a definite and constructive policy. The Tirard ministry, for instance, resigned because the Chamber demanded an immediate revision of the constitution. It was followed by

the Floquet ministry which naturally put revision into its program and was turned out of office in turn because it did so. So frequent are the changes that one witty minister said: "I am nothing but an old umbrella which has received many showers." A change in ministry does not mean a change in party but only a shuffling of the positions. In twenty-four ministries examined, for instance, only three contained none of the ministers who were in the preceding Cabinet. In the eminent ministry only recently created by Poincaré five of the Caillaux ministry were retained.

With such elements which to an Anglo-Saxon mind seem weaknesses it is not easy to discover stability and efficiency in the French government of our time but it is undoubtedly both stable and efficient. The French spirit of routine, their love of order and system and their willingness to yield large authority to the administration explains something. They are a logical and theoretical people and they therefore differ much as to the means for the accomplishment of an end deemed desirable by all alike.. This makes possible frequent changes in government without greatly affecting the trend of affairs. Paris is mobile and volatile, the country is stolid and conservative; Paris dominates the minstry, the country is exemplified in the administration. Perhaps it is also true that people do not greatly care how they are governed, since their interests are outside politics and they do have the ultimate control in their hands under their democratic constitution.

The government of the Third Republic fits remarkably the needs of France at the present time. It is quite true that great men are not developed in France because of the omnipresence of Parliament just as able leaders are not developed in Germany because of the personal government of the Kaiser. Short cabinets, intrigue, the division into groups instead of parties, are not the things which train great statesmen. Political life is now not so dramatic as it was in the

'70s and the interest of the world in French politics is not so great. The attempt to unite the English Parliamentary government with the American presidential system does not in all respects work well. But the drawbacks are few and unimportant when compared with the positive blessings which have come under the republican régime. France is progressive, her government is democratic, and the Republic endures because it commends itself to the best elements in French life.

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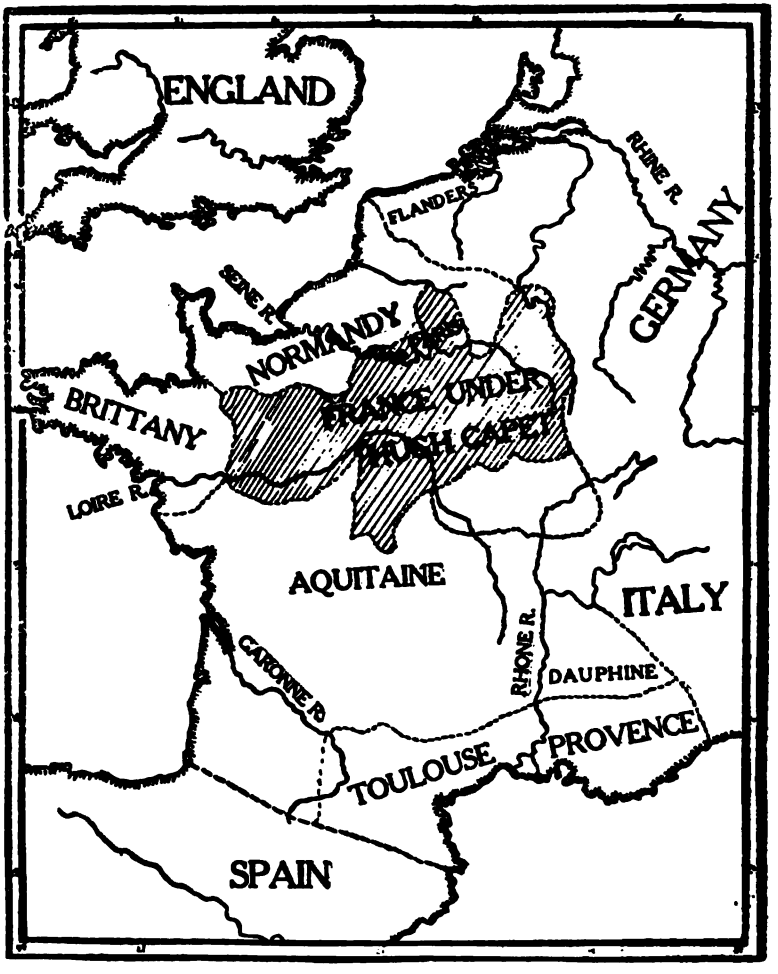


France when Hugh Capet came to the throne

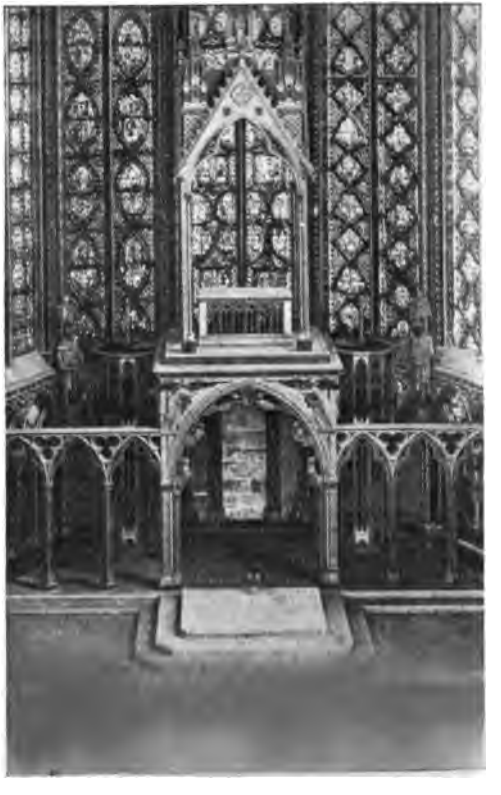
Hall of St. Louis in the Conciergerie

Crypt of the Sainte Chapelle

Present facade of St. Julien-le-Pauvre which consists now only of the choir. The well at the right is of the same date as the demolished nave

Interior of the Church of St. Pierre-de-Montmartre

The Sainte Chapelle, erected by Louis IX to protect the Crown of Thorns



Interior of the Sainte Chapelle with the reliquary from which the Crown of Thorns was shown to the people by St. Louis

Clock on the Tour de l'Horloge of the Conciergerie, dating from 1298. The sculptures are by Germain-Pilon. The clock and its decorations were re-

Choir and nave of Notre Dame, looking west

The Metropolitan Cathedral of Notre Dame, erected in the Cite on the site of the altar raised to Jupiter by the Nautae during the reign of Tiberius

Peter the Hermit

From an old print

St. Louis establishes the Sorbonne and the Hospital of the Quinze-Vingts

From the Mural Paintings in the Pantheon

Façade of the old Hôtel Dieu founded by St. Louis

Pont au Change, Palais de Justice and Conciergerie

Tomb of Abelard and Heloise in the Cemetery of Pere Lachaise
(*As it looked in* 1815)

Quai aux Fleurs on the north bank of the Cite. Abelard and Heloise lived on the site of the ninth house from the left. In the center is Notre Dame. At the upper left are St. Etienne du Mont, the Val de Grace, and the Pantheon. The tower and dome in the center belong to the Sorbonne. The two towers at the right are on the Church of St. Sulpice

Hugh Capet

Blanche of Castile, Mother of Louis IX

Marguerite of Provence, wife of Louis IX

Louis IX—St. Louis

Paris of the Crusades*

Mabell S. C. Smith

NEVER in all its many troubled days has France been more in need of a wise head and a steady hand than it was when in 987 the lords gave to Hugh Capet tthe name of King of France. He was already Count of Paris and Duke of France, that is, of the Île de France, the district around Paris. When he was chosen king the title meant only that a few powerful nobles promised him their fidelity. Thus his position meant much or little in proportion as the holders of great possessions lived up to their oaths of allegiance. Under such conditions it was only the man of unusual force who could maintain himself at a pitch of power greater than that of subordinates who were his equals in all but name. Hugh Capet proved himself such a man, fighting, cajoling, buying his way through a reign of constant disturbance, but strong enough at its end to leave his crown to his son without opposition from the nobles.

This son was Robert the Pious (996-1031) and he and his successors for a hundred and fifty years labored perseveringly toward that centralization of power in the monarch which came to definite realization in the reign of Philip Augustus (1180-1223), and to establishment under the single-hearted rule of Louis IX, the Saint (1226-1270).

It was during the time of Robert the Pious that society

*"Earliest Paris," the first article of this series, appeared in the September, 1912, issue of THE CHAUTAUQUAN.

reached its lowest ebb of hopelessness and inaction. Modern historians deny that fear of the end of the world when the year 1000 should open had anything to do with the lethargy of this period. Whether they are right or wrong, it cannot be disputed that after the year had begun there was a stirring such as had not been known for two or three generations. Only the church seems to have emerged triumphant in material things, for it now held rich possessions whose deeds of gift, beginning "Because of the approaching end of the world," seem to hint at an attempt of former owners to be on the safe side in the event of the possible coming of the Day of Judgment. Whatever the cause, the givers, stripped stark, had to busy themselves to restore their affairs. The 11th century was filled by the reigns of Robert, Henry I (1031-1060) and Philip I (1060-1108). It was made terrible by famines and wonderful by the opening of the great adventure of the Crusades, begun (1096) in exaltation and concluded a hundred and seventy-five years later in selfishness and an accession of knowledge which moved western Europe to expression in all forms of art, and brought about a feeling of unity which, in France, produced a nation bound by common interests. Beyond any calculation was the impetus given to commerce and to the intellectual life.

Paris during these three hundred years attained to the position which she has held ever since—as the head of the nation, and as the heart of the people. With Hugh Capet himself her stability began, for he was the first king to make the city his permanent home. The palace at the western end of the Cité had been strengthened so that it was a fortress as well as a palace. Here the elected king lived when he was not in the field suppressing the uprisings of the nobles who had elected him. His son, Robert the Pious, rebuilt the palace.

Robert's son, Henry I (1031-1060) followed his father's

example as a builder. One of his benefactions was the Priory of St. Martin in the Fields which was begun in the last year of his reign on the site of a former establishment which had been destroyed by the Normans. It lay well out of the city on the old Roman road leading to the north, and was a huge place, a fortified village in itself. A wall of considerable size furnished with round towers surrounded an enclosure in which were a church, a refectory, a cloister, a chapter-house, an archive tower, a field for the pasturing of cattle, gardens for the raising of vegetables, and a cemetery for the burial of the dead. The wall has gone today except for one of the round towers which was preserved and rebuilt through the intercession of Victor Hugo when the straightening of a street called for its destruction. The field and gardens and the cemetery are now hidden beneath houses and pavements, but the church, whose erection lasted from the 11th to the 13th century, and the refectory, finished in the 13th century, have been preserved as parts of the Conservatory of Arts and Trades. The church, secularized, serves as an exhibition hall for machinery, an incongruous and somewhat shocking combination. The refectory is put to the more suitable use of housing the Conservatory's technical library. Both are exquisite examples, and the church the oldest existing instance in the city, of that Gothic architecture which sprang into being in the 12th century as if to symbolize with its stretching height and its soaring spires, its delicate workmanship and its brilliancy of light and coloring, the aspiration toward the high and the beautiful which filled men's desires after they came in contact with the appealing mysticism and the dazzling loveliness of the East.

The reign of Henry's successor, Philip I (1060-1108), was notable for the First Crusade, preached by Peter the Hermit. Philip himself did not go upon it because he had quarrelled with the Pope. In Philip's reign and in Louis VI's, his successor's, learning and eloquence flowered in

Abélard, who, young, handsome and a preacher of extraordinary persuasiveness, had all Paris at his feet. He was as winning in love as in the intellectual field, and beautiful Héloise, a niece of Canon Fulbert, loved him and became his wife. In a narrow old street in the Cité is the site of Fulbert's house where Héloise met her lover in the garden; and Abélard and Héloise lived where stands number 9 on the Quai aux Fleurs, looking across the Seine to the north bank. Abélard's connection with the church, however, forbade his marrying, and the wedded lovers were separated, to be reunited only when Héloise died, twenty years after the death of her lover. Today their tomb in Père Lachaise is the most visited of all the resting places of the illustrious in this famous cemetery.

Louis VI (1108-1137) called "the Wideawake" and "the Fat" was a monarch who did much and planned more. His accession found his kingdom surrounded by nobles who were nominally his subjects but really enemies of uncommon vigor awaiting the first chance to take their liege lord by surprise. He met the situation by making for his son an advantageous marriage which won for him the adherence of Poitou and Guienne, and by permitting in his adversaries' domains *but not in his own,* the establishment of communes —self-governing towns which paid for their privileges by supporting him against the nobles who ordinarily would have received their feudal obedience.

Paris never was a commune, but, in compensation for remaining under the rulership of the king and his provost (who lived in the Grand Châtelet built to defend the northern end of the bridge from the Cité as the Petit Châtelet held the southern bank) it received certain unusual privileges. Among them was the monopoly of water transportation between Paris and Mantes granted by Louis VI to the Corporation of Water Merchants, the most powerful of the guilds in whose hands rested the municipal administration.

Louis' methods and those of his schoolmate and adviser, Suger, abbot of St. Denis, encouraged the growth of the city, for in this reign it began once more to increase briskly on both banks of the Seine. On the north side the newcomers were pushed into a crowded section along the river. Marsh and forest behind separated this compact district from St. Martin in the Fields. Even at this early stage the northern settlement, grouped around the Grève or Strand where the shipping was concentrated, was becoming the business part of Paris. At a discreet distance outside were the Halles (markets) on exactly the spot where the Halles Centrales stand today, and just within the settlement Louis VI built the Church of St. Jacques-la-Boucherie (St. James-of-the-Shambles), now entirely destroyed except for a 16th century tower which stands in ornate dignity in a leafy square around which 19th century steam trams and 20th century automobiles hoot and whirl.

To Louis VI is attributed the building of the second city wall, piecing out its predecessor so as to protect the suburbs on the right bank.

On top of Montmartre, standing demurely beside the glittering new basilica of the Sacred Heart, is the little church of St. Pierre-de-Montmartre (St. Peter of Montmartre), built by Louis VI as the chapel of a Benedictine Abbey. Five years ago its restoration was completed, and its cold, undecorated severity compels a realization of monastic cheerlessness and of how acceptable must have been the reaction to the colorful warmth and grace of the Gothic.

Up to this point the buildings mentioned in the articles of this series have but little beyond their ancient character and form to show to modern eyes. From this period on, however, it will become more and more usual to find large portions of early buildings. One such is the Church of St. Julien-le-Pauvre (St. Julien the Poor). Its date is a little later than that of the abbey church of St. Pierre-de-

Montmartre. It is Gothic at its simplest, yet its pointed windows and arches are prophetic of the beauty to come. It was in the 6th century that a pilgrim's hostel was built in St. Julien's honor on the south side of the Seine. There St. Gregory of Tours lodged in 580, and there the Normans came in 886 and destroyed it. In the 12th century it was rebuilt as a part of the Abbey of Longpont. Since then the unpretentious building has had a varied history. At one time it served as the general assembly hall of the University; again it became the chapel of the hospital, the Hôtel Dieu. During the Revolution it served as a storehouse for fodder. At some time the nave was destroyed, leaving in the present courtyard a well which once was beneath the roof of the church. The existing edifice, which is merely the choir of the 12th century building, is used for the Greek service.

Thanks to his father's prudent arrangements Louis VII, called "the Young" (1137-1180), inherited a far larger and stronger territory than had Louis VI. Remorse for an act of cruelty which he had permitted made him lend a willing ear to the exhortations of St. Bernard, (an opponent of Abélard's heresies who was now preaching the Second Crusade), and when Pope Eugenius came in person to France he gave the French king the pilgrim's equipment and the oriflamme of St. Denis in the Saint's own church. The crusade ended in bitter disaster, and Louis died before the Third Crusade was under way, but his interest in the Holy Wars led to his patronage of the order of Knights Templar which had been founded to protect pilgrims to the Holy Sepulcher. At the time when Pope Eugenius went to Paris there was a mighty gathering there of Templars, and probably it was then that King Louis granted them the land not far from the Priory of St. Martin on which they built a huge establishment, part fortification, part religious house, whose surroundings they made fair by draining the marshes and converting waste land into fruitful fields.

Louis VII's usual oath was "By the holy innocents of Bethlehem," and undoubtedly it was he who gave the name to the cemetery of the Holy Innocents and its chapel, though probably they were established before his day. The burying ground was near the Halles, and it was laid out when that section was far beyond the crowded part of the town. By the time of the accession of Philip Augustus (1180-1223) however, the population had pushed northwards from the busy river bank, the marsh had been made habitable, and the quickly increasing cemetery stood on the outskirts of the town, not in the country, and needed the wall which Philip gave it.

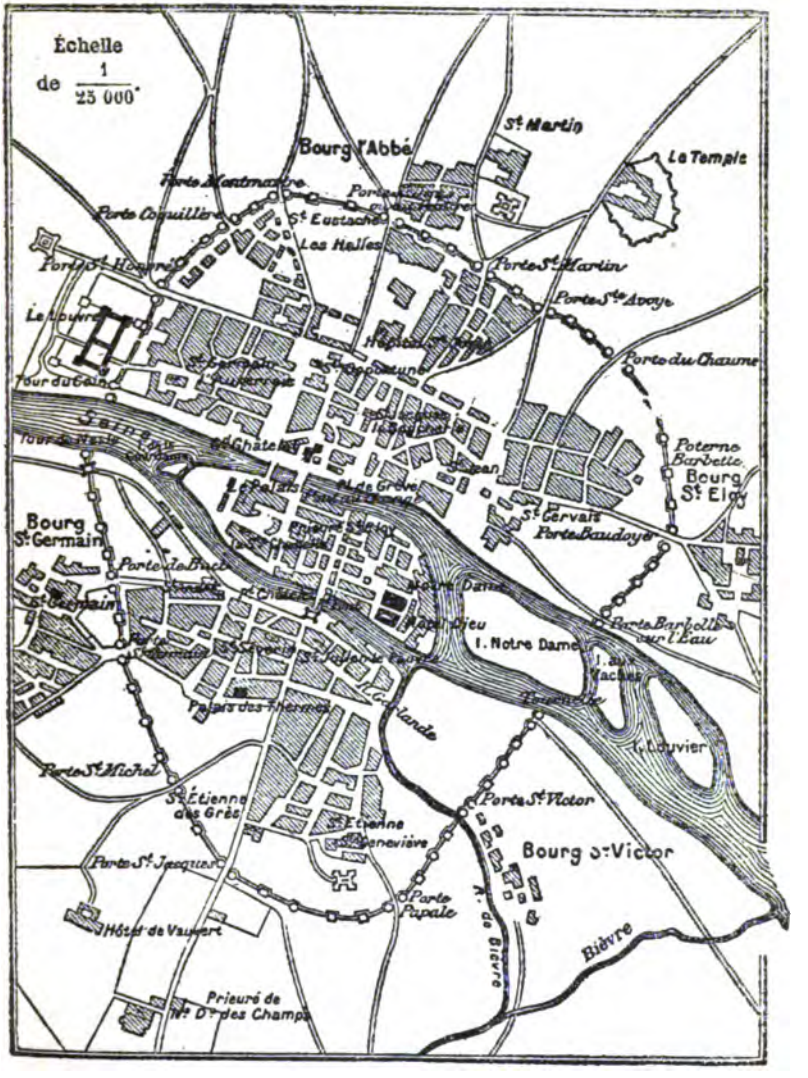
South of the river was another populous section, and both north and south sides were larger by far than the original island Cité. Under Philip's intelligent rule immigration swelled the population of Paris to 120,000, making the city about the size of Fall River, Massachusetts, or of Omaha, Nebraska.

Philip Augustus saw Charlemagne's vision of a united nation under a centralized power, and he was alert in taking advantage of the beginning made by Louis VI toward establishing the supremacy of the king and in availing himself of certain feudal rights which previous monarchs had not been strong enough to enforce. When Richard the Lion-hearted's successor, John, defied Philip and made a coalition with the German Emperor, Philip defeated the united forces at the battle of Bouvines and thereby made himself the most powerful monarch of Europe.

It is an interesting fact that the same period that established the supremacy of the king of France was marked in England by the check to the royal domination administered to John Lackland when the barons wrested from him the Magna Charta. Historians of other countries are apt to speak of the French as volatile, capricious, delighting in revolutions, of which the troubled four score years from

1789 to 1871 are examples. It would be well for us of English descent to realize that the serious English also made their stand against aristocratic privileges, and that they did it five hundred years before the French; that they, too, cut off their monarch's head, and that they did it one hundred and fifty years before the French. Action and reaction are aqual in politics as in physics; prolonged repression must result in corresponding expression. The evils of five centuries are quickly cured if less than one century is devoted to the healing.

The opportunities of meeting in Paris like-minded people from all over Europe for a long time had drawn students to the city, and schools were endowed for men of different nationalities. Philip united them under the jurisdiction of the University. From very early days the region on the south bank, just across from the eastern end of the Cité and extending up Mont Sainte Geneviève, has been given over to students. In the Church of St. Julien-le-Pauvre they met with their instructors. Across the alley on which the church faces still stands the house of the governor of the Petit Châtelet before whom the young men appeared to adjust their differences. Behind the church runs the rue du Fouarre (Straw Street) on which in the middle ages many colleges were situated, among them the Schools of France, Normandy. Brittany and Picardy. In 1202 this thoroughfare was called Scholars' Street, but when, by way of responding to Pope Urban V's appeal for self-denial, the students in the classes sat on bundles of straw bought in the near-by hay market, the street took its present name to commemorate their good intentions. Not far off, today, is a modern street called "Dante," after the Italian poet, who was not behind his contemporaries in studying in Paris. Émile Loubet, the former president of the French Republic lives at No. 5 on this street. At a little distance is the Street of the English which was laid out before Philip Augustus's



Paris under Philip Augustus

reign and took its name from the English students who frequented it. Farther west, creeping in the dark between tilted houses, is the street, called since the 14th century, "of the Parchment Workers," and in the 13th century Writers' Street. Two of the tiny dwellings, numbers 6 and 7, belonged in the 13th century to the English Cathedral of Norwich, which used them as dormitories for the scholars which it supported at the French seat of learning.

The northward growth of the city encroached upon the Halles as it had upon the cemetery, and Philip recognized the necessity of enclosing and roofing the markets. Such utilities as public ovens, too, which had been a monopoly of some of the religious houses, he opened to the citizens at large. He also instituted a water supply, which, though far from ample, since it allowed only two quarts a day for each inhabitant, was an earnest of good intentions.

The original tower of the Louvre seemed to Philip a suitable nucleus for an enlarged fortification which should be at the same time a palace to which he might withdraw from the palace in the crowded Cité. Around the old donjon he built a rectangular fortress, its short end lying along the river, its entrance defended by another huge tower whose work of protection was reinforced by smaller towers, by a surrounding wall, and by a moat. Down beneath the treasures of today's Louvre and out under the courtyard still run passages of this old building. They twist and turn within walls of rough masonry and inflame the imagination with thoughts of adventurous possibilities, of plots and prisoners and escapes, until they land the wanderer of a sudden in the coal bin of the incongruously up-to-date furnace that heats the Hall of the Caryatids.

Across the river on the south bank stood until 1661 another huge tower, best known by its later name, the Tour de Nesle. It was from this tower that, in the 14th century, Jeanne of Burgundy, widow of Philip the Long, is reputed

to have had the people who displeased her dropped into the river. Villon's "Ballad of Old-Time Ladies" says:

"And where, I pray you, is the Queen,
Who willed that Buridan should steer
Sewed in a sack's mouth, down the Seine?"

Buridan was a professor in the University, and the tale goes that his friends, fearing the outcome of his visit to the tower, were waiting in a boat and rescued him. Dumas' play, "The Tour de Nesle" is based on the legends surrounding this old fortification, now existent merely in a tablet marking the site.

A chain across the stream from the Louvre to the Tour de Nesle regulated navigation, for it could only be taken down for the passage of boats by permission of the provost.

Starting south from the Tour de Nesle ran the wall whose erection Philip commanded when he first went off to the wars, that his fair city might be well protected in hs absence. It was higher and heavier than its predecessors, with a battlemented top to hide soldiers in action and frequent towers which served the triple purpose of sheltering extra men, of storing weapons and of affording points of observation somewhat above the wall itself. A dozen gates opened each upon a drawbridge. Leaving the Tour de Nesle the wall swept around Mont Sainte Geneviève and back to the river at a point about opposite the center of the present Île St. Louis, east of the Cité. On the right bank it ran north and west, keeping below the Priory which lay outside of it. Its course is traced on the pavement of the eastern courtyard of the present Louvre, part of one of the towers is extant in one of the government pawn shops in the Marais, a considerable section is to be seen in the enclosure beside St. Julien-le-Pauvre, and its course is marked elsewhere by an occasional fragment, by some street named Fossé (Ditch), or by a tablet placed by the Commission of Old Paris (M. Lucien Lambeau, Secretary).

Philip Augustus

The Paris of Philip Augustus was but a thirtieth part as large as the Paris of today, but it had three hundred streets. Narrow, dark and dirty alleys they were, the best of them, and even in this early century the filth-induced epidemics of a later age were not unknown. A contemporary hstorian says: "One day the king was in his castle of the Louvre and was walking back and forth, pondering the affairs of the kingdom when there passed a heavy wagon whose wheels stirred up the street and caused an insupportable odor to rise from it. When he smelled this stench Philip experienced a profound nausea. At once he summoned the provost and the burgesses of the city and he gave them orders to pave the streets with large stones and strong, which was done."

"Which was done in part" would have been nearer the truth, for, although one public-spirited citizen gave a large sum, most of the contributions were of the nature of samples from the shopkeepers' stocks, and the actual amount of paving accomplished was very little for many centuries to come. In Philip's reign ladies seldom went afoot, so thick was the mud, composed of indescribable filth, and knights had good need of armor in times of peace to protect them from buckets of water, poured casually into the streets from abutting houses with only a cry of "Gare l'eau" ("Look out for the water") as a warning.

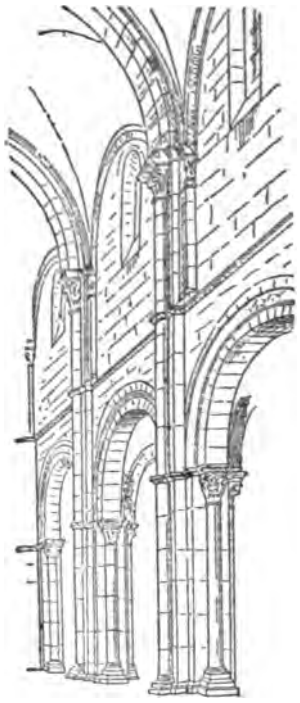
Nevertheless, in days of festival these same narrow

streets might be gorgeous to behold. When Philip Augustus returned from that battle of Bouvines which set him on the pinnacle of Europe's monarchies the whole city came out to meet him. Chanting priests, singing girls, shouting urchins ushered him into a town decorated to do him honor. From windows and balconies hung rich tapestries and carpets; banners waved, and the sunlight flashed on glittering spearpoints by day as bonfires made breastplates glitter at night.

It would be hard to find in all history so complete an instance of a nation's spiritual and mental growth expressing itself in outer form rapidly and in transcendant beauty as is exhibited in the evolution of Gothic architecture in France in the 12th century. It originated in the Île de France and within the span of this hundred years Paris was rebuilt, bursting into the elegance and grace of the new style from the heaviness of the old as a butterfly casts aside its constraining cocoon.

The nave of St. Germain des Prés, shown in the September number of THE CHAUTAUQUAN, is an example of the heavy-pillared, round-arched building of the Romanesqus era. The desire to give visible form to the universal feeling of unlift brought to birth the ogive or pointed arch which gave its name to "ogival" or Gothic architecture best shown, of course, in churches. Higher and higher the arches pointed skyward; lancet windows above helped to light the deep "vessel" or nave (from the Latin *navis*, ship) and the roof crowned all at a dizzying height.

Satisfying as this was from the point of view of beauty and of symbolism, it gave rise to serious practical questions. How were such lofty walls to be made strong enough to support the outward push of the roof? The 13th century had come about before the problem was solved entirely. By that time outer buttresses had been evolved that were strong enough for their work yet were so delicate that they



Romanesque architecture was marked by massive walls and pillars which supported heavy vaulting. The arches were semi-circular

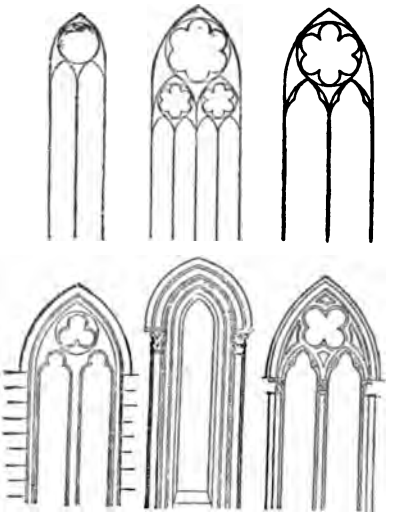
were called "flying," spread as they were like the wings of a bird.

Decoration became more beautiful, also. The sculptors of the ogival period took Nature as their teacher and France as their schoolroom and carved the leaves and flowers and fruits that grew about them. Pinnacles gave an effect of lightness to exteriors. High heavenward sprang spires from the western end of the churches. From the roof at the junction of the nave and the transepts a slender spire called a *flèche* (arrow) shot upward with exquisite grace.

The most illustrious examples of the new style to be found in Paris are the Cathedral of Notre Dame, the refectory of St. Martin-in-the-Fields, mentioned earlier in this number, and the Sainte Chapelle built by St. Louis in the 13th century. The cornerstone of Notre Dame was laid by Pope Alexander III in the reign of Louis VII (1163). The new cathedral covered the spot where the Nautae had erected their altar to Jupiter, and attached itself to the small, existing cathedral of St. Étienne which stood where Notre Dame's sacristy now rises. The old edifice was not taken down until the new was sufficiently advanced for the altar to be consecrated, so that service beneath the cathedral roof never was interrupted even for a day.

Construction went on briskly until the twentieth year

of the rule of St. Louis. It was a "quick job"—84 years—as building went in those days. The church has never been completed, for the spires of the original plan have not been added. It has had its days of decay and of restoration, the last attempt having returned its elaborate west façade as closely as possible to its appearance in Philip Augustus's day when it was finished.

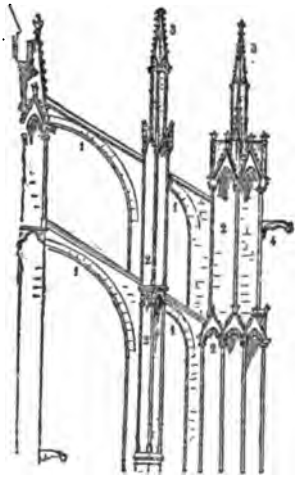


In the twelfth century builders abandoned the semi-circular arch for the "Gothic," which was taller, pointed and offered a greater resistance to the thrust of the vaulting

Inside and out the cathedral is magnificently harmonious, a worthy setting for the scenes it has witnessed—scenes splendid, startling, tragic. Here St. Louis brought the Crown of the Thorns and here his funeral took place. Henry VI of England was crowned here, so was Marie Stuart, and here it was that Napoleon set the imperial crown upon his own head. Here Philip the Fair rode in on horseback in fulfilment of a vow made in battle and here he summoned the first States General. Here Henry IV, turned Catholic for the purpose of gaining possession of Paris, heard his first mass.

Officially the cathedral is the hub of France, for measurements along the national highways are all made from the foot of her towers.

Philip Augustus's son, Louis VIII, reigned but three years, and his wife, Blanche of Castile, reared to a manhood of conscientious rectitude the son whose virtues were recognized by canonization less than thirty years after his



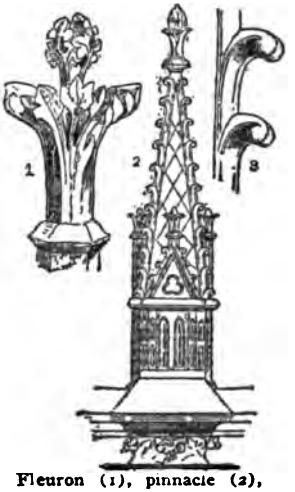
In place of the earlier heavy buttresses thirteenth century builders substituted flying-buttresses (1) which rested on pillars, (2) and made an external resistence to the thrust of the vaulting. They are surmounted by pinnacles (3). The roof-water is drained from them by gargoyles (4)

death. Queen Blanche was given to good works and during her regency set her son an example which he willingly followed. It was she who excited his interest in continuing the rebuilding of the Hôtel Dieu, the hospital which has stood in one guise or another for some half dozen centuries on the south side of the Cité between the cathedral and the river. A later annex was built on the left bank of the Seine adjoining St. Julien-le-Pauvre, and this section was not demolished until 1908, although the buildings on the Cité were torn down and the present Hôtel Dieu on the north of the cathedral was built some forty years ago.

Louis' philanthropic leanings included an establishment for the blind, three hundred, "Quinze-Vingts" ("Fifteen-Twenties") being sheltered in a hospice which stood near the present Palais Royal, but is now established in the eastern part of the town. Louis' interest in learning moved him to encourage his Chaplain, Robert de Sorbon, in the enlargement of the school named after him, the Sorbonne, which Robert had undertaken at first for poor students, but which, under royal patronage became a renowned theological school. Louis' own library, built as a part of the Palace on the Cité, was filled with the work of several thousand copyists. He threw the building open to young students as well as to old scholars, and loved nothing better than to walk

about among the young men and explain their work to them.

Other parts of the palace were built by Louis IX, notably the vaulted guard hall in the lower part of the north side. The ancient round towers shown in our picture belong to the Conciergerie where, during the Revolution, Marie Antoinette and many others as brave and as innocent went from imprisonment to death by the guillotine. Queen Blanche, St. Louis' mother, gave her name to an existing room in one of the towers. The square tower at the corner replaces an early Merovingian tower on the same spot. The oldest public clock in France still tells the hour from its sculptured canopy, and its bell gave the left bank signal for the massacre of St. Bartholomew. In the garden of the palace the King used to sit and administer justice. De Joinville says:



Fleuron (1), pinnacle (2), crochet (3)
Gothic Ornaments

> Sometimes have I seen him, in summer, go to do justice among his people in the garden of Paris, clothed in a tunic of camlet, a surcoat of tartan without sleeves, and a mantle of black taffeta about his neck, his hair well combed, no cap, and a hat of white peacock's feathers upon his head. And he would cause a carpet to be laid down, so that we might sit round him, and all the people who had any cause to bring before him stood around. And then would he have their causes settled, as I have told you afore he was wont to do in the wood of Vincennes.

Had Louis followed his personal inclinations he would have entered upon the religious life, but as that was impossible he showed his leaning by the fostering of many religious houses. The crusades made their appeal to a responsive nature, and he went twice to the East, the first time to suffer a long captivity, and the last time to lose his life.

Louis counted the early trials well met, however, because through them he was put in the way of becoming the possessor of the Crown of Thorns. In an ecstacy of reverence he planned for its shelter a building which should be "in no wise like the houses of men." It was the Sainte Chapelle within the precincts of the Palace of the Cité. Only royal chapels received the title "Sainte" (Holy). This exquisitely beautiful structure is indeed royal, as it is truly a chapel, small and without transepts. The lower part contains the crypt with ogival vaulting which the builder, Pierre de Montereau, the architect of the refectory of St. Martin-in-the-Fields, learned, perhaps, from the Saracens. This part of the church was used for the religious services of the servants of the Palace. It has been restored recently with the vivid red and blue and gold of its original decoration. Above is the main body of the chapel, with no entrance except that into the Palace. Its solid walls reach not far above a man's head, and above them is a glittering mass of gorgeous glass. At the eastern end a gilded framework supports the platform from which Louis showed the sacred relic to the devout.

At one side a tiny window cut slanting in the thickness of the wall is the only opening from the chapel into a private room built on the outside by Louis XI who feared assassination if he should attend mass openly.

The introduction of ogival architecture had a sudden and revolutionary effect upon the art of painting. Before the 12th century mural decorations and the illumination of manuscripts had been the only instances in France. When the broad expanses of wall above the semi-circular Romanesque arches vanished with the coming of the pointed arch there was no place left for pictures except the windows. Glass then became the artist's medium.

Louis IX's conscientiousness as a sovereign which made him center power in himself because he sincerely thought that that made for the best welfare of his people, extended

even to the business details of the city of Paris. It numbered 130,000 people and required four bridges to hold the traffic across the Seine. He placed municipal affairs under the supervision of the Provost of Merchants and a group of councillors. A body of watchmen policed the streets. The guilds and corporations had a carefully developed organization. Reform of the provostship of Paris made the holder of that office so eager to serve his fellow-citizens that he slept, all dressed, in the Châtelet, that he might be ready to do his duty at any hour. DeJoinville describes this

REFORM OF THE PROVOSTSHIP OF PARIS

The provostship of Paris was at that time sold to the citizens of Paris, or indeed to any one; and those who bought the office upheld their children and nephews in wrongdoing; and the young folk relied in their misdoings on those who occupied the provostship. For which reason the mean people were greatly downtrodden.

And because of the great injustice that was done, and the great robberies perpetrated in the provostship, the mean people did not dare to sojourn in the king's land, but went and sojourned in other provostships and other lordships. And the king's land was so deserted that when the provost held his court, no more than ten or twelve people came thereto.

With all this there were so many malefactors and thieves in Paris and the country adjoining that all the land was full of them. The king, who was very diligent to enquire how the mean people were governed and protected, soon knew the truth of this matter. So he forbade that the office of provost in Paris should be sold; and he gave great and good wages to those who henceforth should hold the said office. And he abolished all the evil customs harmful to the people; and he caused enquiry to be made throughout the kingdom to find men who would execute good and strict justice, and not spare the rich any more than the poor.

Then was brought to his notice Stephen Boileau, who so maintained and upheld the office of provost that no malefactor, nor thief, nor murderer dared to remain in Paris, seeing that if he did, he was soon hung or exterminated: neither parentage, nor lineage, nor gold, nor silver could save him. So the king's land began to amend, and people resorted thither for the good justice that prevailed.

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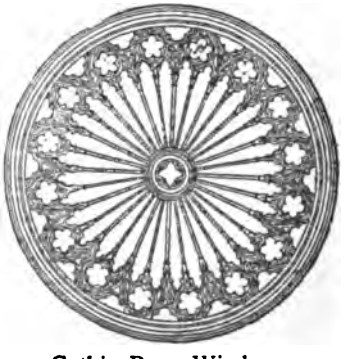
(End of theC. L. S. C. Required Reading, Pages 149-191. *For study helps and C. L. S. C. News see Round Table.)*

PRONOUNCING VOCABULARY

Words which have appeared in previous issues or whose pronounciation is easily found will not be listed here. The French nasal sound will be indicatel by the small capital N. The French u is like the German *ü*. It cannot be exactly represented in English, though *ew* as in *few* approaches it..

Abélard	Ab-ay-lar′
Buridan	Bew-ree-doN′
Capet	Ka-pay′
chansons de geste	shon-son′ de jest (soft j)
Émile Loubet	Ay-meel′ Loo-bay′
esprit gaulois	es-pree′ gol-wa′
fabliaux	fab-lee-owe′
Fossé	Fos-say′
Fulbert	Ful-bare′
Grand Châtelet	GraN Shate-lay′
Guienne	Ghee-en′
Halles Centrales	Al Son-tral′
Héloise	Ay-lo-ees′
Hôtel Dieu	O-tel′ Dee-uh′
Longpont	LoN-poN
Lucien Lambeau	Loo-see-oN′ Lom-bow′
Mantes	Mant
Mont	MoN
Père Lachaise	Pare La-chaise′
Petit	Pe-tee′
Poitou	Pwa-too′
Quai aux Fleurs	Kay o Flur
rue du Fouarre	rew dew Foo-are′
St. Bernard	SaN Bare-nar′
Saint Gervais	SaN Jare-vay′ (soft j)
St. Jacques-la-Boucherie	SaN Jak-la-Booch-rie′
St. Julien-le-Pauvre	SaN Joo-le-oN le Powve′
St. Pierre	SaN Pe-ayr′
Suger	Sue-jhay′ (soft j)
Tour de Nesle	Toor de Nail
Versailles	Vare-sigh′



Gothic Rose Window

Character Portrayal in French Fiction

(Illustrated from Flaubert's "Madame Bovary" and Zola's "L'Assommoir.")

When we turn from English to French novelists we find such a decided difference in method as almost to justify the classing of their works under different art forms. We, however, content ourselves with speaking of the "typical French novel" and the typical English novel." When it comes to a ranking of the two, we recognize the fact that it is our business to judge of the success of each only in relation to the aim which each held. Some distinguishing features of the French novel are: a small "canvas," few characters, and objective treatment, that is, an absence of the author's personality.

Now, however different the method of the two schools may be, they must both deal with character development and portrayal, so we have selected this element of technique as suitable for illustrating the value and the shortcomings of the French method.

First as to the number of characters. In the two books studied, Zola's "L'Assommoir" and Flaubert's "Madame Bovary," each has but one leading character. To be sure, in the case of the first, both Lantier and Coupeau receive no little attention. But Lantier goes and comes; Coupeau can also be spared from the scene; but Gervaise is constantly before us. We are never in doubt but it is her story that we are to have. In "Madame Bovary" this concentration is even more complete. Of the six other personages who may be said to be presented, not one of them receives the attention that Thackeray would feel obliged to give to a purely secondary character. At least five-sixths of the entire book is devoted to a very X-ray examination of

Emma. Let us trace for a time the manner in which this is done.

Emma is introduced to us in the opening of the second chapter thus: "A young woman in a blue merino dress with three flounces came to the threshold of the door to receive Monsieur Bovary." When we see her again, ten pages further on, Flaubert begins her portraiture. In Charles' presence "she worked with her head bent down; she did not speak, nor did Charles." A little later some conversation occurs, "her voice was clear, sharp, or on a sudden all languor; her look now joyous, now full of boredom, her thoughts wandering." In the same brief chapter they are engaged and "Emma would have preferred to have a midnight wedding with torches." We are next given a glimpse of her on her arrival at Fostes; and when we again see her a few weeks later she is wondering where the happiness is that should result from love and marriage, and what is meant by the words "felicity," "passion," rapture." At this point the author sets even more seriously to work to place place her character before us. We are given a sketch of her earlier life at the convent. "She read 'Paul and Virginia.'" "She puzzled her head to find some vow to fulfill." "For six months, Emma, at fifteen years of age, dirtied her hands with old books from circulating libraries." "When her father took her away no one was sorry to see her go." Again at Fostes "by moonlight in the garden she recited all the passionate rhymes she knew by heart, and sang many melancholy adagios." Finally, "Her thoughts, aimless at first, wandered at random, like her greyhound, who ran round and round in the fields, yelping after the yellow butterflies, chasing the shrew-mice, or nibbling the poppies on the edge of the cornfield. Then gradually her ideas took definite shape, and sitting on the grass that she dug up with little prods of her sunshade, Emma repeated to herself, 'Good heavens! why did I marry?'" Flaubert has now

practically completed his character, an utter sentimentalist. All that follows, if we accept the author's philosophy, not here to be questioned, is but illustrative of this character. Emma's destruction is swift, uninterrupted, inevitable; an adulteress and a suicide.

Before attempting any comment on Flaubert's work let use get before us that of Zola in the portrayal of Gervaise. The Laundress is before us on the first page, though there is not a word of personal description. The surroundings are given in a few rude strokes, and we somehow feel that Gervaise fits properly into these. "When towards 5 o'clock Gervaise awoke, stiff and sore, she broke forth into sobs. Lantier had not returned." Later when Lantier did return and she had first rejoiced and then quarreled with him, she betook herself to the washing-place where we hear this mother of two of Lantier's children converse with a neighbor: "No, we are not married. I don't deny it. . . . We might have been married, but—I forget why—our parents wouldn't consent." The author then shows us this heroine in various phases; her courageous acceptance of the situation when Lantier deserts her; her brutal fight with an abusive neighbor at the wash-house; her reluctance to wed Coupeau; her unselfish loyalty to him after his accident; her kissing her drunken husband amidst the stench of dirty linen in the wash-house; her awful gluttony; her friendship for wretched Lalie; and finally her loathesome drunkard's death.

With thus much of the work of the two authors before us let us apply the test; have they given us purely objective portrayal and if so has it been effective? In the case of Flaubert I think we may answer that he has made the nearest approach to pure objectivity to be found in fiction. It would require too much space to even refer to the most striking evidences of this The last quotation given on page 194 may be cited as typical. Again the very essence of concreteness is shown in the account of Emma's

(Madame Bovary's) preparation for the visit of Rodolph: "It was for him that she filed her nails with the care of a chaser, and that there was never enough cold cream for her skin, nor of *patchouli* for her handkerchiefs. She loaded herself with bracelets, rings and necklaces. * * * The servant had to be constantly washing linen, etc.* * * *" Perhaps I should do better to quote the only two notable instances I was able to find where the author has permitted any expression of his own attitude to creep in. The first of these occurs early in the book, Chapter VI of Book One. Speaking of Emma's overtraining att the convent, "Emma was given so much good advice, as to the modesty of the body and the salvation of the soul, that she did as tightly-reined horses do: she pulled up short and the bit dropped from her mouth." The other instance is the occasion of the priest's administering Extreme Unction: "First upon the eyes that had so coveted all worldly pomp; then upon the nostrils, that had been greedy of the warm breeze and amorous odours; then upon the mouth that had uttered lies, that had curled with pride and cried out in lewdness; then upon the hands that had delighted in sensual touches; and finally upon the soles of the feet, so swift of yore, when she was running to satisfy her desires, and that would now walk no more." (Chapter VIII of Book Three.) But even in these places how different from the lengthy moralizing, interesting though it may be, of Thackeray; or the set sermon of George Eliot! There is no gainsaying it, Flaubert has here given us a well-nigh perfect model of objective character portrayal. When we compare Zola's work with this, we must confess it is less perfect. To be sure Zola is not aiming at analysis of inner character as was Flaubert, and so accomplishes more by conservation. But Zola is by no means so scrupulous to avoid assertion of his own view. He doesn't often transgress in this way, and when he does it is by no means so baldly as we should expect to find in the English novelists already referred to; yet Zola's manner

seems to impress one as freer in this regard than Flaubert's. But that Zola can allow character to speak for itself, no further argument is necessary than his portrayal of the Saints' Day feast in 'L'Assommoir," Chapter VIII. The passage is too lengthy for transcribing here, but reference to it will illustrate the immense superiority of the objective over the subjective method where the former is adapted to the purpose.

Taking the work of the two men as here shown, we must, it seems to me, both grant the high value of the objective treatment of character, and the more perfect use of this method by Flaubert. However, we cannot quite rid ourselves of the conviction that "he had succeeded better if he had taken less pains." It is always true that the author's personality is present in his art in some degree. I think Thackeray saw how inevitable this is, and determined to make gain of the necessity by "throwing down the bars." Zola would not imitate Thackeray by any means. He simply goes to work to paint his picture, mainly objectively, but if occasion demands, he does not feel himself debarred from comment. From him, too, we get a slight checkering of light with shade. He puts it all in, and, bad as it is, we feel it true and are awed by it. Flaubert's cut-to-the-line delineation smacks of artificial concentration. The personality he so carefully hides from us in the letter of his expression yet comes forth in its spirit, and he gives us Emma so devoid of honorable impulse that we have much to do to keep our disgust from overmastering our pity.

France

Extracts from the writings of Romain Rolland

Our country was not made for hatred. Our genius does not show itself in destroying others, but in absorbing them. Gaul has a good stomach; in the course of twenty centuries she has digested more than one civilization. You do well to fear her, O Germans. As for your race, it must be pure or not pure; but it is not a question of purity which concerns us but of universality. You have an emperor, Great Britain calls itself an empire, but in reality it is our Latin genius which is imperial.

* * * * * *

France is the great garden of European civilization. Its incomparable charm results less from the fertility of its soil than from the obstinate determination of an indefatigable people who throughout the centuries never have failed to till it, to sow it, and to make it more beautiful.

* * * * * *

No men in the world are freer than Frenchmen. They have the serenity of the bird who soars in the motionless sky. It is an inexpressible pleasure as if the soul were swimming in infinite air. Air! Always more air! Always more liberty!

* * * * * *

The English, paraphrasing a remark of Voltaire's, voluntarily confess that diversity of beliefs has produced more tolerance in England than the Revolution did in France. The

fact is that there is more faith in the France of the Revolution than in the beliefs of England.

* * * * * *

When a Frenchman has ideas he wants to impose them on other people. When he has no ideas he wents to do it just the same. And when he sees that he cannot, he loses interest entirely.

* * * * * *

There are old French families who have lived for centuries in the same provincial corner free from any outside alliance. It would require a tremendous upheaval to tear them from the soil to which they cling by many strong ties which they do not always realize themselves. Reason counts for nothing in their attachment and self-interest for little. As for the learned sentimentality of historical souvenirs, that concerns only a few literary people. The tie which binds them with invincible force is that obscure yet powerful feeling common to the stupidest and to the most intelligent of having been for centuries a part of this land, of having lived its life, breathed its air, heard its heart beat against their own. And it may not be the most beautiful spots or those where life is gentlest which clutch the heart most, but those where the land is the simplest, the humblest, the nearest to man and speaks to him an intimate and familiar language.

A "MINISTER OF AVIATION" IN FRANCE*

French superiority in aviation is explained by a wit in the *Figaro* as due to the fact that "we French are so light, so volatile." A more serious answer perhaps may be found in the way the French government has encouraged aeronutics. While aviation may be growing in popularity as a sport or a spectacle, the "great birds" often seem not to be doves of peace, but vultures of war and death. A noted French aviator remarked, "*Morituri vos sa-*

* "Literary Digest" of March 30, 1912.

lutamus. We are all of us bound to 'come a cropper' sooner or later." But in warfare risk is a perpetual element and death and danger have to be faced as a matter of duty, and it is in war-time that the French military authorities consider the aeroplane an engine and weapon of might. Accordingly a new minister of the war department has recently been instituted in France, the Minister of Aviation, and Mr. Alexandre Millerand, ex-Minister of Public Works, Socialist, but not pacifist, has accepted the post. We learn from Commandant P. Renard, writing in the *Revue des Deux Mondes* (Paris), that Mr. Millerand will have a large staff and three assistants; one will be in command of the companies of airmen at Versailles—for the number of aeroplanes belonging to this arm of the service is 344, and the airmen and their assistants are divided into two battalions. The minister's second assistant has charge of the construction of aeroplanes at Meudon, and the third at Vincennes is practically studying how far they may be of assistance to the artillery. The subject is gone into at some length and with much enthusiasm by G. Valentine Williams in the London *Daily Mail.* He writes:

"France still holds her lead. She still has more and better aeroplanes than any other army and more and better military airmen. But the organization was chaotic. Petty jealousies were beginning to manifest themselves between the artillery and the engineers, the aeroplane corps being under the direction of the latter body, and, excellent though the progress made with the new arm was, the centralization of the command in Paris made itself disagreeably felt."

Mr. Millerand therefore resolved that the aeroplanes and their navigators should be stationed at various points in France, only to assemble on emergency. To quote further:

"Decentralization is M. Millerand's motto. Army-critics have pointed out the dangers which the present system of centralization will entail in time of war. It is now, I understand, an accepted axiom in high military quarters in France that one of the most vital moments for the employment of the fourth arm will be at mobilization. The instant the decree has gone forth, the whole frontier will seethe with aeroplanes prepared to destroy the dirigibles, which will be instantly sent on long-distance reconnoitering cruises at a great height to see how the enemy is disposing his troops. Other aeroplanes will be dispatched on long flights into hostile territory to do certain specific acts of damage to magazines, fortresses, barracks; to try to drop bombs on troop-trains or among the long files of men awaiting entrainment at tthe stations."

The details of the new corps are thus marshaled by Mr. Williams:

"A new command is to be formed for the aeroplanes and dirigibles and a new regiment instituted to serve as a framework for

supplying the brains and hands and hearts for France's mechanical birds. The regiment will furnish non-commissioned officers and men as pilots, as observers, as mechanicians, as chauffeurs for the 'squadrillas' or flying squadrons of the army. The French army is to have immediately thirteen such squadrillas, each mustering eight aeroplanes, one-seaters, two-seaters, and 'aerobuses' for three or four airmen, with full equipment of a dozen lorries, traction-engines, a traveling workshop, and a high-power motor-car. By the end of the year the twenty army-corps of France will dispose of twenty-seven field squadrillas and five garrison squadrillas, stationed at completely fitted-out military aerodromes which by then, it is hoped, will have been established in a great chain over Europe."

The Vesper Hour*

Under the direction of Chancellor John H. Vincent.

Baccalaureate Sermon

Delivered to the C. L. S. C. Class of 1912 at Chautauqua, New York, on August 11, 1912, by Chancellor John H. Vincent.

Acts, second chapter, forty-seventh verse: "And the Lord added to them day by day those that were being saved."

THE expression "being saved" implies that salvation is a continuous, a gradual process. The word "salvation" means "health" and those early days of Christianity were literally days of health and growth—growth in a large number of individuals who were finding true health of spirit and that for the first time. No wonder that Christ was called the "Saviour" and the "Great Physician." His patients became "disciples" and he was Teacher as well as Physician. And he brought his followers into normal relations to each other, to their neighbors, to the universe. He sent them out with a mission and a message to all the world and to every creature in it and started them on a career as individuals that did not end with this life but embraced eternity. And what he did then he does now. Every sincere

*The Vesper Hour continues the ministries of Chautauqua's Vesper Service throughout the year.

minister is a visible, living, testifying witness to God's interest in the people who have given themselves to him.

The message of this morning is God's word to you now and here. Will you be added this day to those who are being saved? The story of Pentecost is the story of the sunrise of a new day in the world's history. It was the end of one epoch and the beginning of another. It was the closing of the period of the Jewish tabernacle and temple and the opening of the era of the Church. The tongues of fire—pentecostal symbols—perpetuated the ministry of Jesus through the Holy Spirit of God revealing for all after ages (including the present) the power of God as light and energy in the souls of men.

We must expect the Pentecost of this age to reproduce an order of church life as different from Pentecost as were the pentecostal services different from the Jewish ceremonies in the tabernacle at Mt. Sinai and the ritualism of Solomon's Temple at Jerusalem. The Pestalozzi kindergarten program is not needed in any university class today as a means of impressing pupils with the value of knowledge—certainly never as a process of developing their self-respect and thinking. But the bright young fellow and his sister seated in the freshman class of a college the morning of the opening session are there because in the kindergarten days a wise teacher one day talked about the pleasant paths of flowers and shadows and steady walking that led to a lovely grove with noble buildings and great teachers, and the names she gave were "college" and "university." They resolved to go and here they are.

The gospel of God's good will towards the race having been proclaimed by Christ, he having by wonderful deed of philanthropy and of mastership over Nature transferred to himself the Jewish people's conception of a Messiah—we who follow him as the promised Messiah and the founder of a new school for thought and worship—call ourselves Christions and are organized under a variety of ecclesiastical

systems—Greek, Roman, Anglican, Presbyterian, Episcopal, Congregational, Baptist, Disciples, Methodist and others—many others besides, all believers in God as revealed in Jesus Christ with diverse emphasis, now doctrinal, now governmental, now subjective and experimental, but singularly alike when we talk about personal responsibility, the character and mission of Jesus, the beauty of charity, the personal and domestic ideals of everyday life, the supreme claims of religion, the importance of goodwill among neighbors and nations, the value of earnest thoughtfulness, of devotional reading and exercises, of business integrity, of consistent living, of wholesome recreation, of sympathy with and support of such institutions as schools, benevolent societies, reformatory movements as a part of their religion, and loyalty to the nation and her rulers.

One may have only one talent but the right use of that may in the end count for more than ten. Simply to be at one's best may be to own the equivalent of a score of talents—or a thousand of them.

The best type of evangelism is an earnest personality silently and steadily, by example and unconscious influence recommending the theories out of which it grows and which it illustrates. Steady consistency is worth more than the clamor of public profession and of public appeal. Salvation aims at sobriety, health of body, common sense, an interest in other people—an unselfish interest in them for their own sake and for Christ's sake. Salvation, personal and social, national and racial, reaches out beyond the planet we live on and takes an interest in suns and stars and spheres and possible occupants of visible but as yet by us unexplored worlds where all that is basest among us has been outlived or is unknown and all that we dream at our best is beautifully and blessedly real and celestial—celestial and yet there—commonplace and familiar and never even challenged or doubted because it is an essential feature of the heavenly civilization. Oh, for a glimpse of it. Oh, for a taste of it.

Well, we may have both—if by faith we look for it and if by love we taste. And if by will we grasp we may become, each one of us, an integral part of that celestial civilization—and here and now.

Today look up and see!
Today reach out and grasp!
Today remember Christ and rest!
This is Christ.

To the representatives of the Class of 1912 on this Sunday morning before the coming of Recognition Day, let me say in frankness and affection: Be thoroughly in earnest as personalities, study carefully the significance of what we call individuality. The right recognition of that is at the root of all social order. As is the unit so will be the union. You must love your neighbor as yourself. But to love your neighbor wisely you must be wise concerning yourself. Self love is one thing and selfishness is another. Self love of the true type requires self knowledge. What are you living for—is the first question to ask in the ordering of life. Is it for bodily ease and comfort and self-enjoyment and public recognition; with tributes of praise from others? Are you living to find the easiest place in life, the greatest comforts, the fewest adverse conditions? Or do you live for the neighbor—anxious that he should share with you the best things? Are you willing, and to what degree, to make sacrifice for the neighbor's good? Do you feel a secret throb of satisfaction when you learn of a rival's difficulties and possible failures? Is there an involuntary wink in your eye and a faint smile on your face as you read of financial conditions likely to keep him awake past midnight? Such base selfishness is sometimes found. Really what are you living for? The development of a wholesome wide-reaching civilization or merely "success" for your own narrow little self? The prosperity of your neighbors as well as yourself, or just yourself? You need to be saved. Selfishness accepted

and never resisted is hell; and once aflame and habitually fostered, is inextinguishable.

Let me tell you how to be saved: Don't wait for days of special opportunity; don't wait for times of affliction; don't wait for a revival time nor for next year's week of prayer. Don't wait for Lent and Easter, nor for a distinguished and noted evangelist. Go to Christ. Go by yourself. You can find him anywhere and at any time. "He is not far from every one of us" all the time. There is no doubt about that. The whole Christian church system is built on that. He is here for you now, whoever you are. Don't be afraid of doubt if you are really a thoroughly honest seeker for Truth. Doubt is sometimes a way God uses for waking you up out of your indifference. The person we have reason to be anxious about is the bold, cock-sure, captious and scornful critic and skeptic. Doubt may be only the echo in your soul of a knock from the other side of the door of faith. God is seeking you even when you are too indifferent to seek him.

The people who ought to join the church first of all are people who have faith enough to be in trouble because they do doubt. They have enough faith to want more faith; and their doubt causes them anxiety. That very anxiety is a fruit of faith.

But honest men who doubt should read the literature that is the fruit of Doubt Relieved. Some of the most noted believers have gone through the deep forests and perilous swamps of unbelief and have come to solid ground and to heights of faith and to the noblest, sweetest fellowship of Christian confidence. It is not a mere dream or fancy—this aim of one soul so to live in the present that he may contribute something to the nobler, richer, more widely extended civilization of the future. Every atom has its place and mission. No life is so insignificant that it cannot count in the final estimate of values. To speak one earnest word, to do one noble deed, to endure with patience

one experience of sorrow and loss—under a sincere conviction of responsibility to God—may achieve results.

And to you, dear members of the Class of 1912, the Shakespeare Class—a word of salutation and a word of counsel: As you are among the list of enrolled Chautauquans for 1912, so may you be enrolled among earnest, faithful and heroic souls in God's universe who living forever, and loving the things that are true and good shall contribute not only to the civilization of your own age but also to the strength and comfort and nobility and usefulness of centuries to follow. "To thine own self be true," is your motto. It is a word of wisdom. One need not be a Shakespeare in order to say it, to hear it, to adopt it, and to obey it. It is a law for every sphere in life from the humblest miner in the lowest, narrowest levels under ground to the astronomer who mounts his observatory at night for royal converse with the remotest stars of space. And to be at your best, study Shakespeare but follow Christ. His words are full of light and they burn and glow with love. And he is really near to us and he is now what he was on earth. Study his words and ways and works. Repeat over and over again his commands and his promises. How beautiful it would be if today you might repeat in your inmost souls these words:

"Witness ye men and angels now
Before the Lord we speak;
To him we make our solemn vow
A vow we dare not break.
That long as life itself shall last
Ourselves to Christ we yield;
Nor from his cause will we depart
Or ever quit the field.
O guide our doubtful feet aright,
And keep us in Thy ways;
And while we turn our vow to prayer
Turn Thou our prayer to praise."

In the Home Reading of the Chautauqua Literary and Scientific Circle (C. L. S. C.) Continental European, Classical, English, and American subjects are covered in a four years' course of which each year is complete in itsedf. The Round Table Department contains study helps and other items of interest to readers.

TEN COMMANDMENTS

Thou shalt love thyself.
Thou shalt love thy neighbor.
Thou shalt love they father, thy mother, and thy children.
Thou shalt love thy friend.
Thou shalt love the old.
Thou shalt love thy profession.
Thou shalt love thy country.
Thou shalt love the truth.
Thou shalt love thy duty.
Thou shalt love thy God.

—*Émile Faguet.*

1912 AT CHAUTAUQUA, NEW YORK

"Being Born Again" was the subject of the stirring Recognition Day address which Mr. Earl Barnes of the Chautauqua School of Psychology and Pedagogy delivered before the Shakespeare Class of 1912 in the Amphitheater on the morning of Wednesday, August 14. The class had

passed through the Golden Gate and had entered upon its new graduate life, and Mr. Barnes's exposition of the way in which the individual attains to a new life when he turns his mental and spiritual impressions into action stirred his hearers profoundly. On the previous Sunday Chancellor Vincent delivered the Baccalaureate Address, rich in the wisdom of his ripened years. This sermon will be found in the Vesper Hour of this Magazine. In the evening the class met in the Hall of Philosophy and beneath the Athenian watchfires listened to Dr. Hurlbut's explanation of the beautiful historic custom of the Vigil, and then to Mr. Edward Howard Griggs's development of the thought of the growth of culture in modern life and how much this was needed to fit a person for a happy and useful career. This opportunity to hear Mr. Griggs was one especially appreciated by those members of the class who had come on the grounds after the close of this popular lecturer's platform series.

Recognition Day will stand out in the memories of all 1912 Chautauquans as the one day of brilliant sunshine among the many of cloud. Nothing could have been more charming than the advance guard of flower girls with the bright rays gleaming on their gay blossoms. Even the array of banners behind them was not more sparkling. The banquet in the evening was held in the Hotel Athenaeum whose large dining room was taxed to its capacity. President George E. Vincent was the toastmaster and responses were made by Rev. Jesse L. Hurlbut, President of the Society of of the Hall in the Grove, Mr. Victor S. Rhodes, President of the Class of 1912, Dr. Charles A. Roads, representing the twenty-five-year Class of '87, Mrs. Mabell S. C. Smith, Dr. H. H. Powers, author of "Mornings with Masters of Art" and President of the Bureau of University Travel. Mr. Edward Howard Griggs, the well-known author and lecturer, and Mr. Earl Barnes, the Recognition Day orator. The utmost cordiality greeted all the speeches.

THROUGH THE GATE AT LAST

The graduates of other years who never have been through the Golden Gate at Chautauqua, New York, always make an interesting group on Recognition Day. This year there were three members of '82, the first class to graduate, one from '83, two from '84, eleven from '87, and representatives of all the remaining years except five. At the back of this Magazine is the C. L. S. C. Directory with its list of class, society, and order officers, and class mottoes and emblems. Look them up. They are interesting.

NEW TABLETS FOR THE HALL OF PHILOSOPHY

Four new tablets were added this year to the interesting collection which is beginning to be very noticeable as a decorative feature of the Hall of Philosophy. 1912's tablet given them by their President, Mr. Victor S. Rhodes, was formally dedicated though it had been placed in the floor a year previous. '92, "The Columbia Class," celebrated its twentieth anniversary by laying its striking representation of one of the caravels of Columbus. '91, "The Olympians," developed their emblem, the intertwined laurel and white rose, and the '87's placed their "Pansy" tablet at their twenty-fifth anniversary celebration. Peculiar interest attaches to the tablet of the Class of 1906, the "John Ruskin Class," which was given as a memorial of Miss Ellen Taylor who joined the class in the early years of its history but died on September 11, 1903. Her sister, Miss Agnes M. Taylor, has expressed her deep personal interest in the class ever since and contributed generously to the tablet fund.

A DESERVED TRIBUTE

At the Baccalaureate Service on Sunday, August 11, mention was made of the recent death of Captain P. W. Bemis, a graduate of the Class of '82 and the head of Chautauqua's police force. For many years it had been his

pleasure to lead the procession of Chautauquans on Baccalaureate Sunday from the Hall of Philosophy to the Amphitheater. His faithfulness and interest were unfailing during his service from the earliest days of Chautauqua.

CHAUTAUQUA DAY, FEBRUARY 23

In his Annual Report read on Recognition Day Mr. Frank Chapin Bray, Managing Editor of The Chautauqua Press, announced that in the future February 23, the anniversary of Chancellor Vincent's birthday, is to be celebrated by Chautauquans all over the world as Chautauqua Day. It is not too early to begin at once thinking about a recognition of the Bishop's work in its beauty and its breadth which shall make the day noteworthy.

RALLYING DAY

Never has a rally gone off with greater snap than did that of Saturday, July 27, when the C. L. S. C. delegates, forty-four in number, met in the Amphitheater with some 2,000 other people and listened to ten five-minute speeches each packed full of ideas. Mr. George E. Vincent, President of Chautauqua Institution, presided. Mrs. Mabell S. C. Smith pointed out the opportunity open to former readers and the responsibility resting upon them to bring together the Home Reading Course and the people who need it. Mrs. S. Hamilton Day told of the questions asked her at the C. L. S. C. Veranda, and of the answers which solved these problems. Rev. Max H. Lichliter of St. Louis, spoke as a reader who had begun young and who had learned that the course had a definite value for college students. Mr. Victor E. Rhodes, president of the graduating class—1912—emphasized the advantage of the work to the business man. Mr. E. H. Blichfeldt, Assistant Managing Editor of the Chautauqua Press, urged his hearers to apply to the C. L.

S. C. department for any desired advice. Miss Kate F. Kimball, Executive Secretary of the C. L. S. C., named some notable instances of service wrought by the course. Mr. Arthur E. Bestor, Director of Chautauqua Institution, pointed out the help given by the new Continental-European year course to an understanding of the problems of our own country. Dr. H. H. Powers, President of the Bureau of University Travel, emphasized the lasting value of cultural pursuits. Mr. Earl Barnes of the Chautauqua School of Psychology and Pedagogy, brought out the possibilities of team work in the C. L. S. C. The Chancellor, who closed the meeting, summed up the mission of the Home Reading work in the following splendid paragraph:

It is the mission of the C. L. S. C. to enrich and render more attractive and useful our domestic and social life, to increase our appreciation of the opportunities offered to all of us by the civilization in which we live, to turn into educational opportunity the minutes of leisure scattered through a busy life, to relieve the monotony of a life of manual labor in field or shop or home, to keep us in close, appreciative and sympathetic touch with our children, and with our neighbors' children, to make church and religious life more sane, interesting and useful, and finally, to make home a preparatory department of the university, so that the children may from their earliest schooling be familiar with the pathway of culture from that first grade in the university of life to the end. Chautauqua insists strenuously and persistently on the possibilities of education in the later years of life—men and women of sixty being at their best as interpreters of life, its significance, its demands, its intellectual possibilities. Large experience is better able than youth to interpret history as already recorded, and history as it is making.

C. L. S. C. COUNCILS AND ROUND TABLES

Most friendly and helpful were the C. L. S. C. Councils and Round Tables of the past summer. There was a genuinely "Continental-European" impression about several of the Round Tables, for Mrs. Smith, THE CHAUTAUQUAN'S Assistant Editor, and Mr. Bestor, Director of Chautauqua Institution, were so newly returned from the other side of the ocean that the pleasant hours spent in hearing Mr. Bestor discuss Francis Joseph, "The Oldest Monarch in Europe" or

Mrs. Smith the possibilities of a "Reading Journey in Paris" might almost be said to have had a "flavor of the soil." Mrs. Smith added a special talk on how to study her book, "The Spirit of French Letters." Mr. Bray delighted his audience with his presentation of the best way to study Professor Ogg's "Special Progress in Contemporary Europe," and when Mr. Earl Barnes gave his fine Round Table on "Educational Progress in Europe" people were more than ever disposed to spend their time this winter on the work of the Class of 1916. Professor Shailer Mathews showed another side of this subject in his most helpful and informal talk on "European Tendencies in Religious Thought" and a Round Table by Dr. H. H. Powers, author of one of the most fascinating books for the coming year, "Mornings with Masters in Art," awakened great interest. He also kindly gave an informal talk on "Michael Angelo" at one of the afternoon receptions in Alumni Hall. Mrs. Ida B. Cole, one of Chautauqua's new field secretaries, gave a stirring address on her experiences in the field.

The C. L. S. C. Councils found sociable groups of delegates every day at one-thirty eager for discussion of their own experiences. Mr. E. H. Blichfeldt of the Extension Office took charge of one of the early meetings and held a practical question box on the machinery of the office at Chautauqua open all the year around. Reminiscences of last year's course on another occasion took the form of opinions of Miss Addams's book which revealed strong interest in all of her work. Mrs. E. H. Potter of Tyler, Texas, gave a charming account of how the Chautauquans of her enterprising little town had taken the cause of a public library so seriously to heart that they established ,with Mr. Carnegie's help, a really model library, and secured a thoroughly trained and competent librarian. On another occasion quite an amusing situation arose, as one member admitted that in justice to her circle she felt that she should mention that they had paid her expenses to

Chautauqua. This drew forth the explanation from another delegate that she also had profited by a similar generosity on the part of her Circle, while a third electrified the company by showing how in her Circle they had planned four years before to be ready for Chautauqua, and had laid by a definite amount each week until this year when some half dozen of them joyously drew out their deposits and came to Chautauqua! One afternoon the Council invited the Class of '87, who were celebrating their twenty-fifth anniversary with many returned absentees, to tell of their prowess as circle members.

THE BANNER AND PICTURES OF THE SHAKESPEARE CLASS

The graduating class took great pride in the unusual construction of their banner. The embroidery—on the front, of the class year, name, motto, and the Shakespeare arms, and, on the back, of the class flower, the elgantine—was done in Canada, and the spear point which tips the pole was made in Stratford-on-Avon and bought on Shakespeare's birthday.

To adorn the class room in Alumni Hall one class member gave a bust of Shakespeare and another a picture of Stratford. The president of the class was presented with a set of views of Stratford by the members of 1912.

SOCIAL ACTIVITIES

On every Monday afternoon through the season, a C. L. S. C. social hour was held under the supervision of Miss Nannie Green of Danville, Kentucky, the social secretary for the season. Under one pleasant pretext or another C. L. S. C. readers met—to greet the Chancellor and other Institution officers, the Woman's Club, Dr. and Mrs. Powers and the new C. L. S. C. Field Secretary, Mrs. Ida B. Cole, the graduating Class of 1912, the twenty-five

year Class of '87, and the new Class of 1916. On the afternoon of Rallying Day the C. L. S. C. held its annual reception in the beautifully decorated Hall of Philosophy. On the C. L. S. C. Veranda over which Mrs. Day presided, she entertained the new class, in which she had a special godmotherly interest, to meet three of the authors of this year's books and magazine series—Dr. H. H. Powers, Mr. Arthur E. Bestor, and Mrs. Mabell S. C. Smith. At the Hotel Athenaeum were held the regular C. L. S. C. reception, largely attended, and the Recognition Day banquet at which President Vincent presided and many speakers told good stories. On the evening before Recognition Day Alumni Hall and the houses of the earliest classes were opened to receive all people interested in the C. L. S. C., while '87 which had outgrown its room in Alumni Hall, gathered its friends in the near-by Hall of Philosophy.

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object which appealed to C. L. S. C. people. The Guild of the Seven Seals gave $50 for one scholarship, and the Class of '87, which celebrated its Silver Anniversary this year, started with a gift of $200 a $1,000 endowment for a permanent scholarship. Here again is an idea which will appeal to individuals and circles. The donors may name their scholarships—the guests of the Unitarian House gave the "Edward Everett Hale Scholarship" and others gave memorial scholarships—and may recommend to the Secretary of Instruction of Chautauqua Institution, the person whom they wish to receive it.

THE PIONEERS CONTRIBUTE A SCHOLARSHIP

The Pioneers of '82 still hold their leadership under the direction of their beloved president, Mrs. B. T. Vincent (who is also president of the Woman's Club). These enthusiasts whose emblem is the hatchet are not only "first in peace" but in numbers still outrank every class at Chautauqua except that of the current year's graduates. Last yeaar '82 was among the first of C. L. S. C. classes to claim the privilege of giving a scholarship for the Summer Schools and this season another generous member of the class contributed one in memory of her mother, who was also a Pioneer.

'87's TWENTY-FIFTH ANNIVERSARY

The Pansy Class of '87, which registered 18,000 and graduated 4,500, the largest number that ever received diplomas in one year, came to Chautauqua ninety-nine strong to celebrate its silver anniversary. All but eleven had passed the Golden Gate at one Assembly or another. The outcome of this week of revival of old memories and recital of old tales amounted to something more than personal or even group enjoyment—the '87's did something to help others. Inspired anew by the breadth and value of Bishop

Vincent's splendid idea in founding the C. L. S. C. the '87s on the grounds began the endowment of a permanent scholarship in the Chautauqua Summer Schools. One thousand dollars establishes such a scholarship in perpetuity, and these generous people bought two one-hundred-dollar Chautauqua Institution bonds as a nucleus of the required sum, which will soon be made up if each '87 graduate sends $1.00 to Miss Cornelia Adèle Teal, Chautauqua, New York.

The '87 celebration began with the march to the Amphitheater on Baccalaureate Sunday. On Monday afternoon the Society of the Hall in the Grove received the '87s in Alumni Hall, Mrs. Frank Russell, wife of the late president of the Class, being in the receiving line. On Tuesday afternoon occurred the annual election of officers, and in the evening, when all the other classes were entertaining their friends in the class houses and in Alumni Hall, the '87s offered their hospitality in the Hall of Philosophy under the Athenian Watch Fires. The presence of Mrs. Isabella M. Alden, "Pansy," after whom the class was named, added a special touch of charm and distinction to the gathering.

On Wednesday, Recognition Day, the pansy-decorated banner led the class in the procession, and with it a new Silver Anniversary banner given by Mrs. Pratt of Sedalia, Missouri, the maker and donor of the original banner. The eleven members who never had passed the Gate and the Arches had the pleasure at this time of enjoying this privilege. At the close of the oration in the Amphitheater a photograph was taken of the '87s and their guests for the occasion, Dr. Jesse L. Hurlbut, Miss Kate F. Kimball, and Mr. Earl Barnes, the speaker of the day. At the banquet in the evening the '87s had the honor of following into the dining room the Pioneer Class of '82 who received the newcomers with a welcoming flourish of their hatchets and an amiable war-whoop. Dr. Charles Roads of Shenandoah, Pennsylvania, responded happily to the toast, "The Class of '87; its Twenty-fifth Anniversary."

In spite of the previous evening's festivities a goodly number of the class met at breakfast on the balcony of the Colonnade Building the next morning. The guests of honor were Bishop Vincent, Dr. George E. Vincent, Miss Kate F. Kimball, Mrs. Frank Russell, and Mr. and Mrs. Adrian McCoy. The place cards were the gift of an '87, Mrs. Roop of Wilmington, Delaware. Clever toasts added to the pleasure of the meeting, and Chancellor Vincent gave cordial congratulations. On Friday afternoon '87 gave a reception to honor itself in honoring Mrs. Alden, "Pansy."

Saturday, August 17, at 3:30 was the anniversary of the actual giving of diplomas to '87 in the Hall of Philosophy, and it was natural that it should be celebrated in the same place at the same hour. A tiny Golden Gate which served as a part of the decorations a quarter of a century ago rested on the rostrum from which spoke Bishop Vincent, Miss Kate F. Kimball, Mrs. Mabell S. C. Smith. The Chancellor dedicated the mosaic tablet which the class added to the flooring of the Hall, Rev. G. R. Allen offered prayer, "Pansy" addressed a word to her constituents, and other 87s and descendants of '87s made contributions to the program which showed the talent inherent in the class.

Best of all the inspiring meetings of the week was the Quiet Hour held in the class room in Alumni Hall on the Sunday evening which preceded the day of parting. Its spirit followed the members to their homes, filling them with renewed zeal and enthusiasm to work for Chautauqua. To every '87 who passed through this week of splendid experiences, the class motto, "Neglect not the gift that is in thee," will have a wider, a more complete meaning than it ever has had before.

ANNIVERSARY OF 1888 NEXT YEAR

The members of the Class of '88 are laying plans for a notable reunion at Chautauqua next year. They are arranging for correspondence with a wide circle of older

readers, and the number of those still active in Chautauqua work indicates that much enthusiasm may be developed.

'98's OFFERING

Never in recent years has a Chautauqua summer been so fruitful in gifts, and never before has so much ingenuity been displayed. The C. L. S. C. book scholarship mentioned in another paragraph is an entirely new idea and one worthy of infinite repetition by circles, individuals, classes, groups of any sort. The Class of '98 also did a beautiful and thoughtful act in presenting a sum of money to the Hall of the Christ for the purchase of pictures.

1903's TABLET

Next year is to see 1903's decennial, and the class is to celebrate by putting in its tablet. The necessary sum has been gathered except for a few dollars which Miss Evelyn Dewey, 146 East 36th Street, New York City, will be glad to receive from belated donors.

1913 TO THE FORE

1913 is now the Senior Class. It is a class of vigor which will live up to the best traditions and its own high ideals. The summer of its Junior year it spent happily. Some forty members were on the grounds—a goodly number for the year before graduation—and thirty-five fell into line on Recognition Day. There were sundry pleasant meetings with various drawing attractions. Best of all, the class stands well in its obligations. Already it has paid its Alumni Hall assessment of $100 and it has so large a sum toward its tablet that it felt justified in having the design submitted and in ordering the tablet which will be laid and dedicated next year. Its banner was presented by Mrs. Wilkinson, a Louisiana member of the class.

1914's ACTIVITIES

The Dickens Class again enjoyed the balcony breakfast which has come to be one of the pleasantest of the summer's happenings. The banner committee reported a good start toward the making of the permanent banner. The decoration of the corner in the class room in Alumni Hall was continued this year by the addition of a valuable set of the original "Phiz" illustrations of "Nicholas Nickleby." These cuts were framed and presented to the class by a member of enthusiasm and good taste who also made contributions to the practical needs of the room. The class china closet and silver chest had further additions, too, from other public-spirited '14s.

CLASS OF 1915

The "Jane Addams" Class rallied a surprising number of adherents this summer. Their president, Professor Arthur H. Gilbert, was not able to meet with them frequently on account of his onerous duties as head of Chautauqua's fine new School of Agriculture, but he cheerfully gave his sanction to all class undertakings. The class held an informal tea at the invitation of Mrs. English, one of the vice-presidents, and at a subsequent meeting Dr. Ingram of Pittsburgh gave a most interesting account of a circle which he represents and of which he was leader during the absence of its president, Miss Corinne Blakeslee. The class voted a hearty message of thanks to Miss Blakeslee who is undertaking the embroidering of the banner, and to Miss Nye who is responsible for its design. The co-operative spirit of many of these "Jane Addams" Chautauquans was shown by Miss Nye's gift of laurel this summer used as a banner decoration and sprigs are promised for another year by Miss Blakeslee. Mrs. Hannan of Hartford, Conn., took pains to sent a beautiful watercolor of a laurel blossom for the guidance of the banner committee and promises to send a supply of these leaves from her

Recognition Day Procession at Chautauqua, New York. Mr. Arthur E. Bestor, Marshal of the Day, conducting to the Amphitheater, between rows of ates, Chancellor John H. Vincent and Mr. Earl Barnes, orator of th and the Class of 1912

C. L. S. C. Class of 1912 at Chautauqua, N. Y.

In the front row are Chancellor John H. Vincent, Rev. Jesse Lyman Hurlbut, a member of the Educational Council, Miss Kate F. Kimball, Executive Secretary of the C. L. S. C., and Mr. Victor S. Rhodes, President of the Class

Hall of Philosophy Class Tablets Dedicated on Recognition Day

Banner of the Graduating Class

own garden next year. A class picnic at Prof. Gilbert's farm was in prospect even up to the end of the season in case the weather should prove propitious. The class treasury was reported in promising condition and eager members craved the privilege of adding their share to help. It was felt that 1915 could have an even better time next year by laying their plans early and enjoying more of each other's society, so their fertile brains may be counted upon for another year.

THE CLASS OF 1916

It was a good name to start with, the "Internationals," by which the new C. L. S. C. Class of 1916 characterized themselves. The world-spirit was abroad this summer, and the Continental European Year with which these "Internationals" began their career as Chautauquans seemed readily to find an answering response. Moreover, this class elected their president, Rev. John D. McBride of Greensburg, Pennsylvania, with a spontaneity which showed intuitions of the right sort, for they found him a true "international," eager to make the influence of the class as widespread as possible. One member from England and another from Germany seemed to set a seal upon the determination of the class to secure a finer appreciation of their friends across the seas, and the committee on a class banner settled upon the happy device of the world surmounted by an eagle, suggestive of America's share in that energetic company of international birds which will sooner or later scream for brotherhood in many different keys. The members of the class made their first bow to the Chautauqua world on Rally Day when they joined in the reception held in the Hall of Philosophy to the many local C. L. S. C. Reading Circles represented at Chautauqua. At subsequent gatherings, officers were elected, and plans for a permanent class banner discussed. Mr. C. E. Dryden of Elberton, Georgia,

who had so successfully achieved the arrangements for the first banner was elected chairman of the banner committee to consider and report later. A special reception to the class was given them by their own room-mates in Alumni Hall, where all the C. L. S. C. Classes find a home, 1916's room-mates being the Classes of 1892, 1900, and 1908. Friendly fellowship grew apace with all these attentions and a number of the class who expected to read the course alone, gladly enlisted in a plan for an occasional "Round Robin" letter to enable them to compare notes with others regarding their enjoyment of the course. The plan was in pursuance of a scheme devised some years ago by Miss Una B. Jones of Stittville, New York, of the Class of '08, and tested most successfully by other classes. Any who would like to learn more about the plan can write to Miss Jones, who will gladly put them in touch with some of their classmates. The members were eager to pay their share toward their charming room in Alumni Hall, so cosily furnished by the earlier classes and agreed to send some contribution to the treasurer, Mrs. W. H. Wolcott, Norfolk, Virginia, during the year. Many promptly contributed a dollar each, while others left with the treasurer a reminder that she might count on them later in the year. The class was also profoundly interested in the plan being worked out by other classes by which each places a tablet in the floor of the Hall of Philosophy. This not only forms a unique and historic decoration but the amount raised for the purpose, one hundred dollars, helps to pay for the beautiful bunlding itself. As the "Internationals" will number several thousands and every one who comes to Chautauqua is eager to give a little, the class obligations are easily met, and enthusiasts can readily communicate with the treasurer. The members chose a class emblem to be used for decoration on important occasions, and the holly was selected as being widely distributed in this country and Europe and most friendly in its associations. Altogether 1916 faces the future with a helpful spirit.

NEWS FROM READERS AND CIRCLES

Pendragon came in with a bundle of pictures and passed them about the table. "Here are some of the summer scenes at Chautauqua, New York," he said. "The Institution make a point of having new groups and buildings taken every year so that the increasing activities of each season may be recorded." "What is the latest building?" asked the Man Across the Table. "The Memorial Studio in honor of Mr. Sherwood who gave more than twenty years of his life to the music work of Chautauqua was dedicated this year, and the Old First Night offering was devoted to it." "How attractive it is," exclaimed some one who never had been to Chautauqua, gazing at the photograph. "It is, indeed," retorted some one who had. "How I should like to see it all!" sighed the Anxious One. "I can suggest a substitute," said the one who had been there. "What is it?" cried a chorus. "You know those machines that project postcards on a screen? Well, if you send a dollar or two to the Chautauqua Book Store they will send you postcard views of all parts of the grounds, of all the buildings and of countless scenes and groups which will make the life of the Assembly season thoroughly vivid to you." "What a grand idea!" cried an eager little woman. "I am a country teacher and I have been longing for something that would help me draw to the schoolhouse not only the children but their fathers and mothers and big brothers and sisters. This will make a splendid evening's entertainment, and I can tell them all about my trip."

Another delegate took up the word. "I am a teacher in a small town," she said, "and I was like the last speaker, racking my brain for something that would center the community interest in the schoolhouse. Ie seemed such a splendid chance to do something if one could only find the right thing." "That's just my situation," "And mine," "And mine," murmured a chorus of voices. "What did you do?

What did you find?" "I found the C. L. S. C. course, and when I had worked out its possibilities I assure you I was the happiest woman alive!" "Tell us what you did?" "I sent word home by all the children that I wanted all their fathers and mothers to come to the schoolhouse on Saturday evening. They came, enough to fill the room. We had some music, and then I told them about Bishop Vincent's idea—how he wanted to help grown people to keep up with their children and to have more to think about than county gossip and the price of lard, and how the idea had proved itself good by the fact that more than half a million people had taken the Home Reading Course which the Chautauqua people have been laying out anew every year since 1878." "What came next?" "Next I told them about the course — how you could take it a year at a time and get a certificate at the end of each year, and how at the end of four years you got a diploma. They were immensely interested by that time—" "And then you passed around the books?" "Yes, sister started the set down the room, while I talked about them." "Did they seem to like the notion?" "Far beyond my expectation. Mrs. Baumgarten's people came from Germany and she and her relatives wanted to begin 'Home Life in Germany' right off, and when I told them that Mr. Bestor's first article in the September Magazine was about the Kaiser she told me to put her name down at once." "Were there some French people to show the same interest in the French book and series?" "No, but it happened that we had just been studying about France in the geography class at school and the children had been talking about it at home, and so when the parents learned that there was a book in which they could read French literature in translation and a Magazine series that would have about 250 pictures of Paris in it they were perfectly charmed." "Did they take to the other two books?" "Some of them didn't quite know what 'Social Progress' meant but when I explained it to them they thought it was a great

topic. As for Dr. Powers's book on art, it was hard to keep it moving along, everybody was so greedy to examine it." "I suppose forming a circle was the next step." "We went about it very informally. I explained to them my idea—that we should all read the prescribed amount at home and then should come together one evening in the week and talk about it among ourselves, and once in a while get in the clergyman or Dr. Armstrong or Lawyer Bentley from the county seat to give us a little lecture on special points." "They liked the notion, did they?" "It seemed to be just what they'd been waiting for. Sister took down the names that night and most of them brought the money on Monday and she sent for the books immediately, and next Wednesday evening she'll give them out at our first meeting. Our clergyman has joined, too, and he's going to give us a talk and I am to go through the first instalment of work with them so that making a beginning will not seem too hard." "How very nice that your pastor has joined!" "He's taking the greatest interest. You see our community is sparsely settled and his church is really in the next town so we don't see much of him, but he says that if he can have the schoolhouse every other Sunday he will hold a Chautauqua Vesper Service—you know you can get the leaflets free by writing to the office at Chautauqua—and the first one is to be next Sunday." "So your schoolhouse is a busy social center right off." "Yes, indeed, and I'm more than grateful to Chautauqua for helping me to a solution of the problem."

C. L. S. C. MOTTOES

"We Study the Word and the Works of God."
"Let us Keep Our Heavenly Father in the Midst."
"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS

OPENING DAY—October 1.
SPECIAL SUNDAY — November second Sunday.
MILTON DAY—December 9.
COLLEGE DAY — January, last Thursday.
LANIER DAY—February 3.
SPECIAL SUNDAY—February, second Sunday.
LONGFELLOW DAY—February 27.
SHAKESPEARE DAY—April 23.
ADDISON DAY—May 1.
SPECIAL SUNDAY—May, second Sunday.
INTERNATIONAL PEACE DAY—May 18.
SPECIAL SUNDAY—JULY, second Sunday.
INAUGURATION DAY — August, first Saturday after first Tuesday.
ST. PAUL'S DAY—AUGUST, second Saturday after first Tuesday.
RECOGNITION DAY—August, third Wednesday.

OUTLINE OF REQUIRED READING FOR NOVEMBER

FIRST WEEK—OCTOBER 29-NOVEMBER 5

"Paris of the Crusades" (THE CHAUTAUQUAN, "Reading Journey in Paris," II.)

"Early French Lyrics and Romances" (Smith's "Spirit of French Letters," Chapter II.)

SECOND WEEK—NOVEMBER 5-12

"Armand Fallières, the French President. Government by Parliament." (THE CHAUTAUQUAN, "European Rulers." II.)

"Mid-Century Economic Changes on the Continent;" "Political Reform in England to 1832;" "The Growth of English Democracy from 1832 to the Present Day" (Ogg's "Social Progress in Contemporary Europe," Chapters VIII, IX, X.)

THIRD WEEK—NOVEMBER 12-19

"Popular Government in Germany and Northern Europe;" "Popular Government in the Romance Countries" (Ogg, Chapters XI and XII.)

FOURTH WEEK—NOVEMBER 19-26

"Popular Government in Eastern Europe;" "The Rule of the People in Switzerland" (Ogg, Chapters XIII XIV.)

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLES

NOTE. The World Almanac, price 25 cents, postage 10 cents, is full of useful statistical information.

FIRST WEEK—OCTOBER 29-NOVEMBER 5

1. *Explanation.* "The Feudal System" (Adams in "Andover Review," Vol. VII; Adams's "Civilization during the Middle Ages" and "Growth of the French Nation;" Emerton's "Mediaeval Europe," and "Introduction to the Middle Ages," Chap. XV; Hallam's "Middle Ages;" Duruy's "History of France" and "Middle Ages.")
2. *Composite Story.* "The Crusades." (Develop under topics "Causes;" "Council of Clermont;" "Peter the Hermit, Walter the Penniless and the First Crusade;" "The Latin Kingdom

of Jerusalem;" "St. Bernard and the Second Crusade;" "Fall of Jerusalem;" "Richard the Lion-Hearted, Frederick I, Philip Augustus and the Third Crusade;" "Jaffa and the Fourth Crusade;" "Venice, Zara, Constantinople and the Fifth Crusade;" "The Latin Empire of Constantinople;" "Louis IX and the Eighth and Ninth Crusades;" "Results of the Crusades." See Cox's "The Crusades;" histories of France, England and Germany; Archer and Kingsford's "Kingdom of Jerusalem;" Chronicles of the Crusades," Bohn translation; "Chronicles" of Villehardouin and De Joinville in the Everyman series; Pears's "The Fall of Constantinople;" Gray's "The Children's Crusade;" Adams's "Civilization during the Middle Ages.")

3. *Book Review.* Scott's "Talisman."
4. *Recitation.* "Richard's Lament" (Smith's "Spirit of French Letters," p. 18.)
5. *Character Study.* "Philip Augustus" as portrayed in James's "Philip Augustus."
6. *Map Study.* "The Paris of Philip Augustus."
7. *Reading.* 'Character of Saint Louis" from De Joinville ("Chronicles" in Everyman series or extracts in Smith's "Spirit of French Letters.")
8. *Reading.* "A Crusader's Song" (Smith, p. 21.)
9. *Roll Call.* "Gothic Architecture." Illustrated by blackboard drawings or by photographs (Parker's "Introduction to Gothic Architecture" or "A. B. C. of Gothic Architecture" or "Concise Glossary of Gothic Architecture.")
10. *Quiz* on the historical allusions in the "Ballad of Old-Time Ladies" (Smith, p. 25.)
11. *Reading.* Selections from "Aucassin and Nicolète."

SECOND WEEK—NOVEMBER 5-12

1. *Composite Summary* of Mr. Bestor's article in this number.
2. *Book Review* of Dawbarn's "France and the French."
3. *Debate* between a royalist and a republican, one supporting either the Orleanist or the Bonapartist pretender and the other supporting the existing government.
4. *Map Study and Historical Sketch* of the buildings mentioned in Mr. Bestor's article.
5. *Roll Call.* Definitions of all unusual words in Chapters VIII, IX, X of Ogg's "Social Progress in Contemporary Europe."
6. *Talk.* "Tariff Policies of the Chief European Countries Today" (Articles of respective countries in encyclopedias; articles listed under "Tariff" in "Readers' Guide to Periodical Literature;" Lowell's "Governments and Parties of Contemporary Europe.")
7. *Paper.* "Inter-relation of improved transportation facilities and economic and industrial advance."
8. *Reading* of selections from one of Burke's speeches.
9. *Book Review.* Webb's "Socialism and Individualism."

THIRD WEEK—NOVEMBER 12-19

1. *Summary.* "Europe's Parliaments (see "Reader's Guide to Periodical Literature," sub-titles 'Parliament,' 'National Assembly,' etc. under 'England,' France,' etc.)
2. *Talk.* "Personal Rulership" (Connect with Mr. Ogg's Chapter

XI, Mr. Bestor's article on the Kaiser in the September CHAUTAUQUAN and with "Germany under a Strenuous Emperor," *World's Work*, February, 1901; "Personal Government in Germany," *Contemporary*, July, 1904; "Personal Influence of the Kaiser on German Public Life," July, 1902.)

3. *Reading* from Holly's "German Epics Retold."
4. *Book Review.* Renwick's "Finland Today" with reading of passages about the political, social, economic and industrial situations.
5. *Recitation* from the "Kalevala" or the "Fridthiof Saga."
6. *Readings* from the French writers on Republicanism (Extracts in Smith's "Spirit of French Letters," Chap. VIII and in "Library of the World's Best Literature."
7. *Composite Description.* "The French Republic" (Connect Ogg, Chap. XII with Mr. Bestor's article in this number, and reinforce with Dawbarn, Bodley's "France," and George's "France in the 20th Century.")
8. *Quis* on Trevelyan's "Garibaldi and the Making of Italy."
9. *Newspaper Report.* Hunt up account of the establishment of the Portuguese Republic in files of contemporary newspapers.

FOURTH WEEK—NOVEMBER 19-26

1. *Character Study.* "Emperor Francis Joseph" (Sir Horace Rumbold's "Francis Joseph and His Times;" Francis H. Palmer's "Austro-Hungarian Life in Town and Country;" J. P. Mahaffy's "Francis Joseph, His Life and Times;" Geoffrey Drage's "Austro-Hungary;" R. Archibald's "The Whirlpool of Europe, Austro-Hungary and the Habsburgs;" Lowell's "Governments and Parties in Continental Europe," Vol. II, Chaps. VIII, IX, X.)
2. *Book Review.* Woods's "Danger Zone of Europe."
3. *Paper.* "Direct Primaries and Initiative and Referendum." (Galbreath's "Initiative and Referendum," published gratis by Ohio State Library, Columbus; Talbot's "Initiative and Referendum," 10c, published by Wisconsin Free Library, Madison; Boyle's Initiative and Referendum," 30 cents; Fannings's "Selected Articles on Direct Primaries;" references under "Primaries" in "Readers's Guide to Periodical Literature.")
4. *Composite Summary* of Skrine's "True Democracy versus Government by Factions."
5. *Debate.* "Resolved that the direct election of senators is desirable in our state."
6. *Songs.* Swiss yödel songs.

TRAVEL CLUB

Travel clubs should be provided with Baedeker's "Paris," latest edition. A large map of Paris and a pocket atlas of Paris and the vicinity may be had of the Book Store, Chautauqua, N. Y., for 80 cents each. Every member should do her best to contribute photographs, postcards, pictures in books, and any interesting Paris mementoes she may have to a general collection which should be on exhibition at each meeting.

FIRST WEEK

1. *Explanation.* "The Feudal System" (Adams in "Andover Review," Vol. VII; Adams's "Civilization during the Middle

Ages" and "Growth of the French Nation;" Emerton's "Mediaeval Europe," and "Introduction to the Middle Ages," Chap. IXV; Hallam's "Middle Ages;" Duruy's "History of France" and "Middle Ages.")

2. *Talk.* "Growth and Centralized Power in France from Hugh Capet to Louis IX (Duruy's "History of France.")
3. *Book Review* of Valentine's "The Knight's Ransom."
4. *Map Talk.* "France in Hugh Capet's Time."
5. *Paper.* "History and Description of the Palace on the Cité" (Baedeker under "Palais de Justice;" Hare's "Paris;" Haynie's "Paris Past and Present;" Martin's "Stones of Paris.")
6. *Chalk Talk.* "Characteristics of Romanesque Architecture" (Fergusson's "History of Architecture" and "Illustrated Handbook of Architecture.")

SECOND WEEK

1. *Roll Call.* "Events of Louis VI's Reign" (Duruy.)
2. *Composite Story.* "The Crusades" (Develop under topics "Causes;" "Council of Clermont;" "Peter the Hermit, Walter the Penniless and the First Crusade;" "The Latin Kingdom of Jerusalem;" "St. Bernard and the Second Crusade;" "Fall of Jerusalem;" "Richard the Lion-Hearted, Frederick I, Philip Augustus and the Third Crusade;" "Jaffa and the Fourth Crusade;" "Venice, Zara, Constantinople;" "Louis IX and the Eighth and Ninth Crusades;" "Results of the Crusades." See Cox's "The Crusades;" histories of France, England and Germany; Archer and Kingsford's "Kingdom of Jerusalem;" "Chronicles of the Crusades," Bohn translation; "Chronicles" of Villehardouin and De Joinville in the Everyman series; Pears's "The Fall of Constantinople;" Gray's "The Children's Crusade;" Adams's "Civilization during the Middle Ages.")
3. *Book Review.* Scott's "Talisman."
4. *Recitation.* "Richard's Lament" (Smith's "Spirit of French Letters," p. 18.)
5. *Character Study.* "Philip Augustus" as portrayed in James's "Philip Augustus."
6. *Map Study.* "The Paris of Philip Augustus."
7. *Synopsis* of Dumas' "Tour de Nesle."

THIRD WEEK

1. *Qus.* "Details of Gothic Architecture." Illustrated by drawings or photographs (Parker's "Introduction to Gothic Architecture," or "A. B. C. of Gothic Architecture," or "Concise Glossary of Gothic Architecture.")
2. *Descriptive Talk.* "Notre Dame" (Baedeker; Victor Hugo's "Notre Dame de Paris;" Viollet-le-Duc's "Description of Notre Dame de Paris.")
3. *Reading* from Villehardouin's "Chronicles."
4. *Book Review* of Hale's "In His Name" or de Witt's "Dames of High Estate."
5. *Readings* from the "Romance of the Rose" or from some of the *fabliaux* of this period (Smith's "Spirit of French Letters.")
6. *Recitation.* "A Crusader's Song" (Smith, page 21.)

FOURTH WEEK

1. *Roll Call.* "Events of Louis IX's Reign" (Duruy.)
2. *Character Sketch.* "St. Louis" (De Joinville's "Chronicles.")

3. *Map Talk.* "St. Louis's Institutions" (Quinze-Vingts, Sorbonne, Monasteries, etc. See Martin, Hare, Baedeker, etc.)
4. *Debate* as to which was the greater monarch, Philip Augustus or Louis IX.
5. *Description.* "Sainte Chapelle" (Baedeker; Hare; Violette-le-Duc's "Dictionary of French Architecture.")
6. *Reading* from De Joinville.
7. *Book Review* of Davis's "Falaise of the Blessed Voice."

FICTION BASED ON FRENCH HISTORY

Eleventh Century—*The Knight's Ransom,* L. Valentine.
Twelfth Century—*The Albigenses,* C. R. Maturin.
" " *The Rose of Typhames Abbey,* A. de Gobineau.
" " *Sir Raoul de Broc and His Son Tristan,* G. A. Poole.
" " *In His Name,* E. E. Hale.
" " *Dames of High Estate,* Mme. de Witt.
Thirteenth Century—*Philip Augustus,* G. P. R. James.
" " *Julio,* Mrs. Webb.

REVIEW AND SEARCH QUESTIONS ON NOVEMBER READING

EUROPEAN RULERS. CHAPTER II, "ARMAND FALLIERES, THE FRENCH PRESIDENT"

1. What is the present condition of the Third Republic? 2. How many constitutions have there been since the Revolution? 3. Speak of the origin of the present constitution. 4. Say something of the personality of Fallières. 5. What are the regulations concerning the French presidency? 6. What are the president's powers? 7. How are they limited? 8. What are his duties? 9. What is Maine's comment on the office of president? 10. What has been the history of the holders of the office? 11. What have been some of the enemies of the Third Republic? 12. What is the public attitude toward the "Pretenders?" 13. How is the Parliament made up? 14. Describe the Chamber of Deputies. 15. In what respects are some of the current impressions concerning the French mistaken? 16. Give examples of the centralization of the French government. 17. Speak of the political parties. 18. Explain how the French government is a "government by Parliament."

A READING JOURNEY IN PARIS. CHAPTER II, "PARIS OF THE CRUSADES"

1. How great was Hugh Capet's power? 2. Characterize the reign of Robert the Pious. 3. What three influences helped to bring about the 13th century? 4. Describe the Priory of St. Martin-in-the-Fields. 5. Who were Abélard and Héloise? 6. What compensation had Paris for not being a commune? 7. What was some of the building done by Louis VI? 8. What has been the history of the Church of St. Julien-le-Pauvre? 9. What were some of the activities of Louis VII? 10. How extensive was Philip Augustus's encouragement of learning? 11. What public utilities did he

establish? 12. How was the river guarded? 13. What course was followed by Philip Auustus's wall? 14. What was the condition of the streets? 15. Characterize Gothic architecture. 16. Describe Notre Dame and the Sainte Chapelle. 17. What work in Paris throws light upon Louis IX's personal character?

SEARCH QUESTIONS

1. What are the meaning and the origin of the expression "A Roland for an Oliver?" 2. What is called "the Iliad of France?" 3. What was the "Truce of God?" 4. Who was called "the King of the Five Coffins?"

ANSWERS TO SEARCH QUESTIONS ON OCTOBER READINGS

1. Duke of Lauenburg. 2. Mecklenburg-Schwerin. Denmark. 3. That it is the resting place of Frederick Barbarossa (Red Beard), a 12th century emperor of the Holy Roman Empire.

1. Scenes from the life of Sainte Geneviève; the conversion of Clovis; preaching and martyrdom of Saint Denis; coronation of Charlemagne; scenes from the life of Jeanne Darc. 2. From the back, a small mirror in front of the upright warp reflecting the progress of the design. The picture to be copied is fastened on the wall behind the workman.

BOOK SHELF EXHIBIT

A practical example of what may be done by the local library to help Chautauqua readers was made by the Chautauqua Book Store during the summer. The list of supplementary books suggested in the Topical Outline was reproduced in fact, and visitors to the store could see just how a shelf made up of the books for the Continental Year and the books named in the bibliographies would look. Undoubtedly many librarians have been told about it and will adopt the idea.

A NEW "PANSY" BOOK

It will be a matter of interest to many Chautauquans that the author of "Four Girls at Chautauqua" has recently stated that the four girls referred to, who are now heads of families, have all been at Chautauqua this summer. Mrs. Alden adds that she is planning to publish a book next year in which she intends to record some of the impressions which Chautauqua has made upon them this year.

C. L. S. C. Class Directory

CLASS OF 1916—"INTERNATIONALS"

Motto: "Knowledge maketh all mankind akin." Emblem: The Globe surmounted by an Eagle.
President, Rev. J. D. McBride, R. D. 4, Greensburgh, Pa.
Vice-presidents, Mr. C. E. Dryden, Elberton, Ga.; Rev. Judson Conklin, Trenton, N. J.; Mr. Harry A. Hawkins, 373 W. 123d St., New York City; Miss Carrie E. Van Keuren, St. Augustine, Fla.; Rev. Mr. Borrow, W. Va.; Miss Laura Brooks, Gardener, Mass.; Miss Maud Hotson, Park Hill, Ontario, Canada; Miss Vida M. Yanion, 1419 Buffalo St., Franklin, Pa.; Miss Augusta, Dayton, Ohio.
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CLASS OF 1915—"JANE ADDAMS"

Motto: "Life more Abundant." Emblem: American Laurel.
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Secretary, Miss Eliza Altsheler, 1218 Second St., Louisville, Ky.
Treasurer, Mr. A. E. Skinner, 189 E. Main St., Westfield, N. Y.
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CLASS OF 1914—"DICKENS"

Motto: "The voice of Time cries to man 'Advance.' " Emblem: Wild Rose. Color: Eton Blue.
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First Vice-president, Mrs. H. A. Deardourff, Jamestown, N. Y.
Second Vice-president, Mrs. G. C. Ashton Jonson, Batts Corner, Farnham, Surrey, England.
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Fifth Vice-president, Mrs. A. M. Palmer, Paris, Ill.
Secretary, Miss Alice E. Sanborn, Wells College, Aurora, N. Y.
Treasurer, Dr. N. J. Lennes, Columbia University, New York City.
Trustee, Mr. E. Allard Compton, Stephenville, Texas.

CLASS OF 1913—"ATHENE"

Motto: "Self reverence, self knowledge, self control. These three alone lead life to sovereign power." Emblem: The Owl.
President, Rev. W. E. Howard, 3323 Ward St., Pittsburgh, Pa.
Honorary Vice-presidents, Mrs. W. L. Callahan, Japan; Mrs. C. F. Jeffs, Central America; Rev. Charles C. Walker, Siam.
First Vice-president, Mrs. J. D. Wilkinson, Shreveport, La.
Second Vice-president, Miss Selina M. Morris, Cleveland, Ohio.
Third Vice-president, Prof. F. C. Lockwood, Meadville, Pa.
Fourth Vice-president, Mrs. L. B. Cushman, North East, Pa.
Fifth Vice-president, Mrs. Florence E. Ruck, Birmingham, Ala.
Secretary, Miss Grace R. Cooper, Chautauqua, N. Y.
Treasurer and Trustee, Rev. W. E. McKnight, West Grove, Pa.

CLASS OF 1912—"SHAKESPEARE"

Motto: To thine own self be true." Emblem: Eglantine.
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Second Vice-president, Mrs. J. E. Robinson, Oil City, Pa.
Third Vice-president, Mrs. S. F. Clark, Freeport, Pa.
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Treasurer, Mrs. S. F. Clark, Freeport, Pa.
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Assistant Secretary, Miss Gratia B. Smith, Natchitoches, La.
Trustee, Mr. J. E. Robinson, Oil City, Pa.

CLASS OF 1911—"LONGFELLOW"

Motto: "Act, act in the living present." Emblem: The Young Hiawatha.
President, Miss Mary E. Merington, 535 Massachusetts Ave., Buffalo, N. Y.
First Vice-president, Miss Sara E. Martin, Elizabeth, N. J.
Second Vice-president, Mrs. L. M. Chattin, Temple, Texas.
Third Vice-president, Mrs. R. L. Hutchinson, Huntington, W. Va.
Fourth Vice-president, Prof. L. L. Campbell, Simmons College, Boston, Mass.
Secretary and Treasurer, Mrs. Margaret Jackman, 99 Park Ave., Utica, N. Y.
Trustee, Miss Phoebe Elliott, Savannah, Georgia.

CLASS OF 1910—"GLADSTONE"

Motto: "Life is a great and noble calling." Emblem: The Beech.
President, Mr. Arthur E. Bestor, Fine Arts Building, Chicago, Ill.
Vice-presidents, Mrs. Clifford Lanier, Montgomery, Ala.; Dr. Adelia Barber, New York; Mr. E. H. Blichfeldt, Chautauqua, N. Y.; Mrs. Rose Henry, New York; Mrs. Mary C. Schulze, New York; Mr. John T. Rowley, Cleveland, Ohio; Mrs. W. L. Durr, Montgomery, Ala.; Miss G. Emily Reynolds, New York; Mrs. Cornelia M. Arnold, Ashtabula, Ohio.
Secretary, Mr. James Bird, 311 Wooster, St., Marietta, Ohio.
Treasurer, Mr. J. J. McWilliams, Cleveland, Ohio.
Trustee, Mr. J. B. Winters, Logansport, Ind.
Custodian of the Banner, Mrs. Fred Beckwith, Akron, Ohio.

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Second Vice-president, Mrs. Thomas R. Hill, Philadelphia, Pa.
Third Vice-president, Miss Lenora Cox, Bermuda Islands.
Fourth Vice-president, Mrs. E. T. Tobey, Memphis, Tenn.
Fifth Vice-president, Mrs. S. A. Peavey, Great Valley, N. Y.
Sixth Vice-president, Mr. John L. Wheat, Louisville, Ky.
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Tenth Vice-president, Mrs. Anna Dustin, Pittsfield, Ill.
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Secretary, Mrs. L. L. Ottaway, Westfield, N. Y.
Treasurer and Trustee, Mr. C. B. Cover, Johnstown, Pa.
Honorary Members, Mrs. Bertha Kunz Baker, Mrs. Emily M. Bishop, Mrs. Clara Z. Moore, New York City.

CLASS OF 1908—"TENNYSON"

Motto: "To strive, to seek, to find, and not to yield." Emblem: The Red Rose.
President, Professor S. A. Schmucker, West Chester, Pa.
Vice-presidents, Miss Una B. Jones, Stittville, N. Y.; Mr. H. P. Hartley, Beaver, Pa.; Miss Fannie E. Curtis, East Orange, N. J.; Mrs. Alice L. Holmes, Beaver, Pa.; Mrs. M. M. T. Runnels, Nipomo, Cal.; Mrs. Olive Arms Valenzuela, Concepcion, Chili.
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Trustee, Rev. S. T. Willis, LL.D., 1281 Union Ave., New York City.

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Motto: "The aim of education is character." Emblem: The Scarlet Salvia.
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Fifth Vice-president, Mrs. P. A. Shackelford, Paris, Ky.
Secretary and Treasurer, Mrs. A. H. Marvin, 1490 Cohasset Ave., Lakewood, O.

CLASS OF 1906—"JOHN RUSKIN"

Motto: "To love light and seek knewledge must be always right." Emblem: The Lily.
Honorary President, Bishop W. F. Oldham, 150 Fifth Ave., New York City.
Honorary Member, Mr. Edward Howard Griggs, Spuyten Duyvil, N. Y.
President, Mrs. Theodore Hall, Ashtabula, Ohio.
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Motto: "What is excellent is permanent." Emblem: The Cornflower.
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Motto: "Not for self but for all." Emblem: Golden Glow.
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Motto: "Faith in the God of Truth; hope for the unfolding centuries; charity toward all endeavor." "Licht, Liebe, Leben." Emblem: Evergreen.
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Motto: "The humblest life that lives may be divine." Emblem: The Violet.
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Motto: "Veni, Vidi, Vici." Emblem: The Ivy.
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Motto: "Ubi mel, ibi apes." Emblem: The Clover.
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Motto: "Study to be what you wish to seem." Emblem: The Acorn.
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Motto: "So run that ye may obtain." Emblem: The Laurel and the White Rose.
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Motto: "Knowledge unused for the good of others is more vain than unused gold." Emblem: The Daisy.
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Motto: "Let us be seen by our deeds." Emblem: The Geranium.
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Motto: "Neglect not the gift that is in thee." Emblem: The Pansy.
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Motto: "Press forward; he conquers who wills." Emblem: The Goldenrod.
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Motto: Step by step we gain the heights." Emblem: The Sweet Pea.
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Talk About Books

LEGENDS OF LONG AGO. By Gottfried Keller. Translated by Charles Hart Handschin. Chicago: The Abbey Company.

"Legends of Long Ago" is a collection of six short stories by Gottfried Keller, the Swiss novelist. After perusal of this small volume it is not hard to appreciate Paul Heyse's estimate of Keller as the "Shakespeare of the short-story." The naïve ingenuousness and poetic charm of these legends have made the book a favorite among German speaking peoples and now that they have been so ably translated by Mr. Handschin they will appeal as strongly to those of the English tongue. A brief biography of Keller is provided in the Foreword.

ENGLISH LITERATURE. By J. C. Metcalf. Atlanta: B. F. Johnson Publishing Company. $1.25.

This new and attractive textbook contains a number of features which make it a remarkably readable history of English Literature. By means of bold type the author has been able to make his divisions stand out clearly. At the end of each chapter is appended an histocical outline of the period, beside a list of the most important literary productions with a statement of their theme or general characteristics; and a list of books relating to the subject just treated. A generous use of quotations from well-known authoritives give a breadth of view and weight of argument to the text, while a number of splendid cuts illustrating points of interest increases its value. The prose style is fresh and the book is made more live and vital by reason of the author's understanding of and sympathy for his subject. Finally, it is not a mere handbook of facts but a collection of well written biographies and criticisms. The volume is well printed and bound.

TOUR TWO. By Georgina Pflaum. Boston: Sherman, French & Company. $1.25 net. Postage 10 cents.

"Tour Two" is a travel book intending to be entertaining as well as instructive. It is reminiscent of the C. N. and A. M. Williamson books without their closeness of organization. A party of Americans charter a ship from Boston to Liverpool, and by leisurely steps arrive at Oberammergau where the company divide, one entering Austria and Hungary being known as "Tour Two." The prose style is simple and personal, and the interest is easily maintained. A love story threads itself modestly throughout the length. This is the only complication in the rather loose plot, yet it helps to bind the story more closely together. It is told in the first person, and gives the reader a rather kaleidoscopic impression as a tour through Europe of its kind necessarily would.

The binding is unpretentious brown cloth. The printing and

paper is satisfactory without being elegant. A number of cuts are scattered among its pages.

MAJORITY RULE AND THE JUDICIARY. By William L. Ransom. New York: Charles Scribner's Sons. 60 cents net.

Mr. William L. Ransom, known to many Chautauquans as a former editor of *The Chautauquan Daily*, now a member of the New York bar, has written a new book on "Majority Rule and the Judiciary." Mr. Roosevelt begins the "Introduction" by declaring that "Mr. Ransom has rendered a service of marked value to the commonwealth by his clear exposition of the meaning and the need of the proposition of a referendum to, or review by, the people themselves of certain classes of judicial decisions by state courts."

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THE STUDENT'S HYMNAL. Edited by Charles Levermore. Boston: Ginn & Company. 50 cents.

Dr. Levermore has brought together in the "Students' Hymnal" a collection of hymns of unusual spiritual and historic value set to music of dignity, sweetness and artistic merit. The classification is intelligent and sufficient. The book is one of especial value and should be widely used. Chautauquans will be interested to know that Miss Mary A. Lathbury's "Day is Dying in the West" is included.

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SOCIAL RESEARCH COUNCIL OF BOSTON. Bulletin Number One. Cambridge. Printed for the Council.

The aim of the Social Research Council of Boston is to make investigations into the community life of Boston with a view to suggesting methods of improvement and of selecting that method which is the most practical. This first bulletin lists the work being done under the auspices of the Council, and mentions that of which reports will be published. Social workers in other cities will want this pamphlet on their desks.

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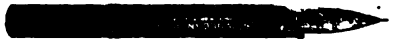

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THE CHAUTAUQUAN

THE MAGAZINE OF SYSTEM IN READING

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Ludwig Forrer, President of the Swiss Confederation, 1912

THE CHAUTAUQUAN

Vol. 68 NOVEMBER, 1912 No. 3

The Salvation Army and General Booth

The death of William Booth, general of the Salvation Army, a world-wide organization, has led to a retrospective and prospective treatment of the movement organized by that extraordinary man, whose faith, it is said, was of the kind that "moves mountains." Has the Salvation Army as great a future as it has a past? Will the modern spirit and the reform crusades of our great period affect its policies and methods?

It is certain General Booth himself realized that the "Army" he founded and led must evolve and adapt itself to changing conditions, like other social or religious institutions. He made concessions, for example, to the British government in connection with immigration and labor, modifying his procedure in some respects to obviate complaints regarding subsidized immigration. He encountered difficult problems in dealing with employés and trade unions in his efforts to secure employment for his soldiers in colonies and factories. Not mere charity, but redemption and reclamation of the starving, submerged and helpless, increasingly became his policy. He outlined and to some extent carried out a scheme of social selection and salvation, which involved the establishment of city institutes and harbors of refuge as well as farm colonies and agricultural communities. He believed in co-operation and in placing men and women upon the land, but he knew the conditions among the ignorant

and pauperized victims of society well enough to realize that men must be disciplined and prepared for "the land"—for life in rural communities.

General Booth started the Salvation Army movement under highly unfavorable conditions. He met at first with ridicule, opposition and contempt. Huxley called his religious ideas "carybantic Christianity." He was denounced for the "sensationalism" and "vulgarity" of his methods of propaganda, and the army was persecuted and attacked on the streets. Religious men thought it irreverent, while irreligious men considered it reactionary, belated and fanatical. This attitude changed in the course of time, when it was perceived that the Salvation Army reached out and helped men and women whom all others were neglecting except in the way of inadequate charity or temperance activity. The army rejected no one; the most vicious and criminal were welcomed and cared for, provided they complied with the rigid regulations against the consumption of liquor and tobacco. The banners, processions, music, zeal of the "army" accomplished, in the slums and among the fallen and degraded, what no other means could have accomplished. Universities, kings, cabinets, cities have recognized these facts, and General Booth lived to reap the fruits and rewards of his labors and his foresight and sympathy.

He was born in 1829 in Nottingham of Welsh parents, one of them of Jewish extraction. His father was a small builder. He became a Methodist minister in 1850, but soon took up evangelistic work among the very poor and unfortunate. In 1865 he established a small mission in the East End of London, and out of this grew, in 1878, the home and foreign missionary society, with a military organization, which adopted the name of Salvation Army.

The army now has branches all over the world with thousands of paid and unpaid officers, newspapers and other publications of its own. It is believed that the best tribute

to Booth and his organization ever paid in print was that made by G. Bernard Shaw, the revolutionist and iconoclast, in his play, "Major Barbara," quotations from which have been made in London papers.

Bramwell Booth, the son of the late "General," has succeeded him, under an appointment made twenty-two years ago in a sealed document, as autocrat and chief commander of the army. No reconciliation with the "Volunteers of America" has been effected. That secession under Ballington Booth from the original army took place some sixteen years ago.

In the main the work of the Salvation Army is what it was twenty or thirty years ago. The methods have been gradually modified and refined, but nothing substantial has been changed. Industrial and social reform, scientific charity and vocational training are now doing something toward preventing destitution and extreme dehumanization of the unskilled and disinherited. The social reform movement is still in its infancy, however, and the Salvation Army will not soon find its occupation gone or its mission fulfilled.

Immigration in 1912 (Fiscal Year)

No legislation affecting immigration was enacted by Congress at its last session. The subject was much discussed; the Dillingham bill, with its new tests for admission (ability to read and write some language) and two or three radical features, passed the Senate. A simpler and milder bill prescribing an educational test for immigrants, was favorably reported to the House in place of the Dillingham bill, (rejected by the House committee as too drastic and illiberal), but it was not acted on. Presidential politics, lack of time, considerable opposition to the measure in the country at large, especially among the foreign-born Americans and the social settlement workers, combined to prevent the pas-

sage of the House bill. This is not to be regretted. Additional regulation and restriction of immigration may, indeed, be desirable, but the question of further tests and grounds for exclusion is most difficult, and more study should be given it than it has received in or out of Congress. Labor leaders, employés, reformers, workers among the foreign-born, educators and others should be heard on the subject at congressional hearings. Hasty legislation, conceived in prejudice and justified by insincere argument, would be unfair to the aliens and contrary to American principles and traditions.

Meantime the official immigration bulletins furnish interesting information concerning the numbers, sources and quality of what is called "the newer immigration." Attention has been called to the meaning of this phrase in previous comments on the subject. By many writers the "newer immigration" is severely arraigned on moral and economic grounds; the justice of the arraignment is challenged by other writers and thinkers, quite as earnest and competent as their adversaries.

The following tables will repay study and analysis. The first shows the numbers of immigrants admitted annually since 1900. The second indicates the racial representations and contributions to immigration in the last few years:

1900	448,572
1901	487,918
1902	648,743
1903	857,046
1904	812,870
1905	1,026,499
1906	1,100,735
1907	1,285,349
1908	782,870
1909	751,786
1910	1,041,570
1911	878,587
1912	838,172

RACES	1908	1909	1910	1911	1912
African (black)	4,626	4,307	4,966	6,721	6,759
Armenian	3,299	3,108	5,508	3,092	5,222
Bohemian and Moravian	10,164	6,850	8,462	9,223	8,439
Bulgarian, Servian, Montenegrin	18,246	6,214	15,130	10,222	10,657
Chinese	1,263	1,841	1,770	1,307	1,608
Croatian and Slovenian	20,472	20,181	39,562	18,982	24,366
Cuban	3,323	1,888	4,911	4,400	3,672
Dalmatian, Bosnian, Herzegovinian	3,747	1,888	4,911	4,400	3,672
Dutch and Flemish	9,526	8,114	13,012	13,862	10,935
East Indian	1,710	337	1,782	517	165
English	49,056	39,021	53,498	57,258	49,689
Finnish	6,746	11,687	15,736	9,779	6,641
French	12,881	19,423	21,107	18,132	18,382
German	73,038	58,534	71,380	66,471	65,343
Greek	28,808	20,262	39,135	37,021	31,566
Hebrew	103,387	57,551	84,260	91,223	80,595
Irish	36,427	31,185	38,382	40,246	33,922
Italian (north)	24,700	25,150	30,780	30,312	26,443
Italian (south)	110,547	165,248	192,673	159,638	136,002
Japanese	16,418	3,275	2,798	4,575	6,000
Korean	26	11	19	8	33
Lithuanian	13,720	15,254	22,714	17,027	14,078
Magyar	24,378	28,704	27,302	19,996	23,559
Mexican	5,682	15,591	17,760	18,784	22,001
Pacific Islander	2	7	61	12	3
Polish	68,105	77,565	128,348	71,446	85,163
Portuguese	6,809	4,606	7,657	7,469	9,403
Roumanian	9,629	8,041	14,199	5,311	8,329
Russian	17,111	10,038	17,294	18,721	22,558
Ruthenian (Russniak)	12,361	15,808	27,907	17,724	21,965
Scandinavian	32,789	34,996	52,037	45,859	31,601
Scotch	17,014	16,446	24,612	25,625	20,293
Slovak	16,170	22,586	32,416	21,415	25,281
Spanish	6,636	4,939	5,837	8,068	9,070
Spanish-American	1,063	890	900	1,153	1,342
Syrian	5,520	3,668	6,317	5,444	5,525
Turkish	2,327	820	1,283	918	1,336
Welsh	2,504	1,699	2,244	2,248	2,239
West Indian (except Cuban)	1,110	1,024	1,150	1,141	1,132
Other peoples	1,530	1,537	3,330	3,323	3,660

The Woman Suffrage Campaigns

Four campaigns for equal suffrage have been carried on during the summer in as many states east of the "Rockies"—Kansas, Wisconsin, Michigan, and Ohio. In the last named state the question was passed on by the electorate early in September, when the new constitution was voted on at a special referendum.

Contrary to the expectation of some, the women "lost" the state by a large majority. The suffragists had made a most active and picturesque canvass, which has attracted national attention. It has been described as "a kind of gala march through the state, in which flags, music, outdoor meetings and automobile tours in the rural districts were con-

spicuous features. The methods were at once refined and sensational; the electioneering was of a new type. It was calculated to cause interest and talk but it was not "militant" in any offensive sense. Of course, all the actual arguments were addressed to the reason and conscience of the voters.

At this writing the verdict of the other states is not known, but the defeat of woman suffrage in Ohio is a disappointment to the women. Ohio is a great state in every way, and it is almost an eastern state. The constitutional convention was under radical control, and progressive tendencies had carried the day in that body. The rejection of a modern reform by the people themselves at a referendum on their organic law is a severer blow to the friends of the cause than any reverse in a legislature. The disappointment is all the keener by reason of the emphatic indorsement of equal suffrage regardless of sex by the Third or Bull-Moose party. That indorsement attracted many women in the new party, and its influence was counted on as a valuable asset.

However, if Ohio is a great state, it is also a conservative state in some respects. In politics its actions have been peculiar. To the majority of observers, the defeat of the equal-suffrage amendment is not much of a surprise. More "spade work" will have to be done by the women of Ohio, not only among the men, but among the women as well.

Kansas is a radical state, and Wisconsin is a leader in social, political and industrial reform. After Ohio everybody turned with particular interest to these states, wondering whether insurgent voters and ardent progressives would also draw the line at woman suffrage.

State Issues of the Third Party

The Presidential election of 1912 is nearly over at this writing. The future rôle of the Third Party in the national field can hardly be determined now. Many of those Re-

publicans who have acted with it have not left the "old" party, and have refused to be read out of it. They are what they have been—radical or insurgent Republicans. They have not changed their position in any essential. Nevertheless their affiliation with the "ex-Republicans" of the states which the progressive Republicans did not control has not been without an important political effect. Everywhere the Third Party, with its crusade for "social and industrial justice," has served to bring certain issues to the forefront, to emphasize them, to commit whole bodies of men to reforms which had not been regarded as urgent in practical politics. A Presidential election takes place once in four years; the House of Representatives is changed every two years, but in the states public sentiment makes itself felt immediately. Legislatures are to meet this winter in many states and in all of them the Third Party will be a factor. Platform promises—held to be "contracts with the people" by the new party—will come up for "redemption." Measures will be proposed or demanded in the name of those promises. Labor, woman suffragists, social workers, and others will present "claims." It is, therefore, interesting to glance at the state platforms of the Third Party as well as to recall the "new issues" of the national Roosevelt platform.

The platforms of New Jersey, Wisconsin, Michigan, Iowa, Illinois are typical. They are not identical in all respects. For instance, the Iowa Third Party convention declared for popular election of postmasters, but in this no other convention followed it. Postmasters, like federal collectors and marshals, may be too active in spoils politics, but popular election, in the opinion of most progressives, would be a remedy worse than the disease, a reactionary step in a day of short ballot organizations and commission government. Too many unimportant officials are now elected rather than too few, and good government demands the shortening of the ballot by making many elective offices appointive, and a more rigid merit-service system.

Again, some of the Third Party state platforms demanded government ownership and operation of the telegraph, telephone, express and railroad services. These planks were too extreme for other conventions, especially that bracketing the railroads with the telegraph and express services.

What, then, may be considered common planks? These, beyond doubt:

The referendum and initiative, with the recall in some form.
Woman suffrage.
Direct presidential primaries and direct election of all important officials by the people.
Strict control, if not ownership and operation by the government, of all public utilities.
Fairer taxation, including progressive taxes on incomes and inheritances.
The prevention of monopoly by state lines with national control and regulation (to the point of price or dividend fixing, if necessary) in interstate commerce.
Reduction of the hours of labor of women and children.
Minimum wage laws for women.
Proper insurance laws and old-age pensions, as well as better protection of the health of all workers.
Better housing laws for the poorer elements of the population.
Conservation of public assets and public resources.

It is certain that most of the true progressives in the "old" parties are, and have been, in sympathy with all, or nearly all, of these proposals. Congress and several states have already legislated along the lines indicated, as, for example, Wisconsin has in her insurance and annuity act, Massachusetts in her mild minimum wage act, Washington, Oregon and Illinois in woman's labor regulation acts, and Congress in the child bureau and eight-hour acts. This fact, however, only strengthens the hands of the advanced reformers who joined the Third Party or supported it, merely for the sake of the causes which it espoused. They will expect all progressives to forget their campaign differences, to bury personal resentments and grievances, and to cooperate in realizing the newer political ideals. The old parties must prove that they are not reactionary, while the new party, having condemned the old and claimed much

credit for genuine convictions and courage, must prove that it did not adopt its series of radical platforms merely in order to attract votes. The legislative year about to open should be exceptionally productive of good measures. In the states opportunities are great and immediate.

Good Housing and Legal Restraints

Better housing for working people, especially in the large cities, is one of the great and recognized needs of the time. Bad housing begets filth, disease and pauperism. Over-crowding in basements, cellars, tenements, and flats begets immorality and vulgarity. In many places, especially in Europe, municipalities have redeemed slums, destroyed structures unfit for human habitation, and built good dwellings for the poor. Paris now proposes to spend many millions for this purpose. The credit of the municipality is to be used freely.

In Massachusetts, after a long campaign on the part of unions and civic reformers, a homestead commission was appointed by the legislature to study the housing question and the granting of state aid to workmen in establishing modest homes in suburbs or in the country.

Unfortunately the Supreme Court of that state unanimously advised the legislature—in Massachusetts it is possible to ask for and obtain Supreme Court opinions in advance of legislation whose constitutionality is open to doubt—that the state was without power in the premises. That is, it could not "engage in real estate operations" even of a philanthropic and beneficent character, and solely for the purpose of relieving urban congestion and preventing the notorious evils which flow from it. The reasoning of the court has been severely criticised as being "old-fashioned" and unprogressive. The opinion in part says:

> Thousands of inhabitants of the Commonwealth who are "mechanics, laborers, or other wage-earners" have become, through industry, temperance and frugality, owners of the homes in which they dwell. These proprietors, however humble may be their homes,

cannot be taxed for the purpose of enabling the State to aid others in acquiring a home whose temperament, environment or habits have heretofore prevented them from attaining a like position.

. . . . If this be held to be a public purpose, it would be lawful to authorize the Commission to exercise the power of eminent domain. This would mean that the home of one wage-earner might be taken by the power of the Commonwealth for the purpose of handing it over to another wage-earner. Neither the power of taxation nor of eminent domain goes to this extent. . .

It may be urged that the measure is aimed at mitigating the evils of overcrowded tenements and unhealthy slums. These evils are a power subject for the exercise of the police power. Through the enactment of building ordinances, regulations and inspection as to housing and provision for light and air lies a broad field for the suppression of mischiefs of this kind.

The opinion refers to the power to restrict, regulate and prevent evils otherwise than by lending the state's credit to workmen and poor persons generally. But cities and counties are not even now limited to regulation. They maintain poorhouses, hospitals, outdoor relief agencies. Taxation supports these institutions. If taxes may be devoted to such purposes, why is it improper to build decent houses and encourage people to live in them rather than in filthy, insanitary houses? Must a city wait till it has created a pauper before it can relieve him? The Massachusetts decision is undoubtedly technical and narrow. If it is not modified after fuller discussion, the public sentiment of the state will insist on a revision of the constitutional provisions which, as interpreted, bar the way to a policy of true economic and common sense, a policy adopted by civilized nations without the least consciousness of anything dangerous to property or order being done.

England and Germany Once More

The British government, although pledged to economy and friendly to armament limitation, has asked for and obtained supplementary naval appropriation of $5,000,000 and has outlined an enlarged program of war-ship construction. In the next five years England will build twenty-one battleships. This is said to be rendered absolutely necessary

by Germany's new navy law and avowed naval policy. Germany plans to have forty-one battleships and twenty large armored cruisers, and, moreover, four-fifths of her navy is to be in full permanent commission and instantly ready for war. This, according to all but a small number of radicals in the British parliament, forces England to subject herself to "a long and slow strain." She must maintain her superiority, her margin of safety, at any cost.

The critics of this policy admit that as long as Germany is enlarging her navy England must correspondingly enlarge hers, but they bitterly complain of this insane and wasteful rivalry, and assert that if the two nations earnestly attempted to agree on limitation and reduction plans they would come to a satisfactory understanding. One powerful organ demands an international conference to discuss naval budgets and limitation of armaments, and it wants England to issue the call.

Unfortunately, there is every reason to think that Germany would either decline to attend such á conference or enter it with reservations and disclaimers that would foredoom it to failure. The fact is that everything hinges on Germany, for England fears her more than any other power, or any other two powers, while she watches England constantly and accuses her of "standing in Germany's way" or obstructing, or seeking to obstruct, Germany's progress.

Attempts have been made by enlightened English and German publicists to dispel this suspicion and distrust. Some good has been accomplished by these efforts, but no immediate results of a practical nature are anticipated. National sentiments change slowly. Germany's naval and military policies are "national;" most of the parties support them, as does the whole industrial community. German writers and statesmen, German merchants and manufacturers, assert on every occasion that their country needs a great nayy for defense of its commerce, its colonies, its security. Aggressive designs are disclaimed. Germany, in

other words, is not building war-ships "against" any nation, but because it considers a great navy necessary to her own interests at all times.

This is not fully credited in England or France, but even if it were, the case would not be altered in the least. No agreement to limit armaments or reduce defence budgets is possible so long as Germany insists, for any reason, on expansion of her naval resources.

Labor and social reformers are protesting in Germany as in England against the appalling military waste which is called "insurance." They point out that the cost of a few war-ships would, if properly applied, remove great dangers to national health and industrial peace. There is no money for social reforms that are urgent because hundreds of millions are "sunk" in engines of destruction that are not expected to be used. But absurd as the situation is, no relief is in sight. How long must this insane rivalry go on?

Industrial and Social Insurance in Britain

The so-called "Lloyd-George insurance act" went into effect on July 15, and its author declared that "it brought the millennium nearer." Tory papers, tory employers, vulgar social snobs, continued fiercely to attack the act and to threaten all manner of passive and active resistance. "The new anarchy" this opposition has been called, and intelligent conservatives earnestly condemned it in public statements. The foolish and bigoted tories were reminded that a party of "law and order" could not preach resistance to law, and that parliament, when liberal, did not cease being parliament.

That the act is a great measure of industrial and social improvement cannot be seriously doubted. It is crude in parts and very complicated. Details are hardly understood by many, and much amendment may be found necessary.

But this does not affect any of its principles and important features.

It is asserted that the workmen whom it benefits are "taking to it as ducks to water," and that the agitation against it is superficial, shallow and dishonest. The physicians are dissatisfied because their compensation per person insured annually is very small—$1.24—whereas they ask at least $2.12. It may be increased in the course of time, but a medical strike against the whole act is foolish. Domestic servants, under the incitement of "noble" tory ladies, are repudiating the act, but Germany had to include domestics, and there is no reason why they should not be protected by insurance against sickness and disability. The employers who say that they will not "lick insurance stamps" make themselves ridiculous.

The casual and unskilled laborers, including the "sandwich" men who carry advertising signs, are said to have been injured by the act. If so, this effect can only be temporary. A measure which aids and benefits many millions cannot harm an element of the nation that has very little to lose. The insurance act makes for health, security, comfort, a sense of social justice, and these things, in the long run, improve the whole industrial situation.

To recall briefly the features of the act: It applies to about 13,000,000 persons and nearly 11,000,000 have already registered, as required, to obtain the benefits of the system. The law provides for sick benefits, free medical attendance, free hospital treatment, and relief for consumptives in sanatoria. It applies to those between the ages of sixteen and seventy who earn not more than $800 annually—those earning above $800 being left free to make their own insurance arrangements. The insurance is compulsory. The workman pays eight cents a day, the employer six and the state four cents. Women pay less, and so do the poorer workmen. Insurance stops at the age of seventy, for then the old age pension act takes care of the beneficiary.

Insurance against unemployment is a feature of the act, but it applies only to a number of trades and will affect less than 2,500,000 persons.

For those who object to compulsory insurance in principle not a little has been said during the discussion of the act. But the tory party accepted the principle, and even the lords passed the bill without a division. This has not prevented shifty politicians from misrepresenting it and telling workmen that their wages will be reduced, that many of them will lose their positions, and that the whole scheme will drive capital out of the country. The liberal party has, in fact, lost several by-elections because of these attacks on the insurance act. It is safe to say, however, that no party will ever dare to repeal it or to take the compulsory feature out of it. It is a permanent reform. It will be modified in many respects, but insurance against sickness and accidents, like old-age pensions, has come to stay in England as in Germany. And it is coming to other countries. It is one of the great modern preventives of pauperism, of misery, of worry and of despair.

France and the Birth Rate

France is not the only country that faces "race suicide," so-called. In Germany, in England, in the United States, even in new Australia, the decline of the birth rate and the size of the family, are serious topics of discussion among moralists, economists and militarists. But in France the question is supposed to be urgent and burning. Parliament, scientific men, great editors are dealing with it and, in addition to "pointing with alarm," are putting forth various remedies. The latest contribution to the discussion is that of Paul Leroy-Beaulieu, an economist and editor of note, and a man of peace and advanced views. It is startling to hear from a man of his type that actual "depopulation or denationalization" threaten France, and that

in ten years time if nothing is done, it will be too late to apply any remedy.

Here is a census table that shows the present situation as well as the returns of several previous years:

Year	Marriages	Births	Deaths	Births	Deaths
1900	299,000	827,000	853,000		26,000
1901	303,000	857,000	784,000	72,000	
1902	294,000	845,000	761,000	83,000	
1903	295,000	826,000	753,000	73,000	
1904	298,000	818,000	761,000	57,000	
1905	302,000	807,000	770,000	37,000	
1906	306,000	806,000	780,000	26,000	
1907	314,000	773,000	793,000		20,000
1908	315,000	791,000	745,000	46,000	
1909	307,000	769,000	756,000	13,000	
1910	309,200	774,000	703,000	71,500	
1911	307,700	742,000	776,900		34,800

Marriage, it will be seen, is not growing less popular; the difficulty is that the families are kept small. What is to be done? Is France to look to foreigners for a gain in population? That would accelerate denationalization. The writer above named does not favor any tax on bachelors, but he favors a bounty of 500 francs—$100—for every third or other additional child born to a married couple. He believes that such a bounty would raise the birth-rate, as many families are deterred from having more than one or two children by the fear of want and hardships. Another suggestion is that parents having fewer than three children be discriminated against in public festivals, ceremonies and honors. This may seem a strange idea to a nation less fond of display, honor and recognition than the French.

However, the causes of the declining birth-rate are admittedly not all economic. The French peasant is thrifty and does not wish to divide and subdivide his land. The artisan and the small merchant know that large families cannot be supported and educated on small wages and earnings, and they want a minimum of comfort and freedom from worry. But these factors are not alone in causing "race suicide." The moralists believe that egotism, vanity,

love of leisure, the passion for amusement, the spread of religious skepticism and agnosticism also have much to answer for. Women in France are said to shirk responsibility more and more, especially in the upper circles. The same charge, however, has been made against women of other nations, but it is doubtful whether the men are not even more timid, selfish and anti-social in cases where race suicide has assumed a really grave and practical character.

NOTES

The international exchange of children for short periods between France and neighboring countries steadily increases. During the current year there were 184 such exchanges between France and Germany; 86 between France and England; and 4 between France and Spain. The total number of children represented by the exchanges was 554, of whom 430 were boys and 124 girls. By this system the children of one country are placed in families of the other for the purpose of acquiring practical use of the foreign language. The exchange is carefully supervised and a strict report kept of each case.

Better decoration of schoolrooms is one of the aims of an association for national culture recently formed in Italy.

In European countries children attending private schools or being educated at home are obliged to pass a State examination identical with that prescribed for children in the public schools at the end of the course.

Harvard has arranged for the annual exchange of professors with Germany and France. Prof. Rudolph Eucken of the University of Jena will come from Germany, and Prof. Emile Legouis of the Sorbonne, Paris, will act as the French exchange professor, lecturing in the English department. Harvard will send Prof. G. G. Wilson, Professor of International Law, to the University of Paris, and Dr. C. C. Minot of the Medical School to the University of Jena.

The Federal Building, Bern
(From across the River Aar)

Hall of the National Council, Bern

Hall of the Council of States, Bern

Ludwig Forrer, the Swiss President*

THE PEOPLE SOVEREIGN

Arthur E. Bestor

SWITZERLAND is the most successful democracy in the world. With an area of only 16,000 square miles, one-third the size of the State of New York, with few natural resources, with no national language and her people speaking languages of three powerful neighbors, and with a confederation made up of diverse racial, religious and historical elements, she nevertheless has some message on nearly all of the problems which confront modern nations. In view of the present interest in America in social legislation and in devices for bringing the government nearer to the people nothing is more instructive than the government of Switzerland. The two democracies have many things in common. Both are federal governments and there have arisen the same problems relative to the powers of the state and the nation. Each has a federal legislature consisting of two houses, a more popular branch elected by the people, and another branch representing the constituent states. Both have a supreme court although the Swiss system does not permit a court to declare a law of the federal legislature unconstitutional. But it must be admitted that the Swiss in their democracy are far more thorough-going and that the

*This series began in the September, 1912, CHAUTAUQUAN with an article on "William II, the German Kaiser," which was followed in October by one on "Armand Fallières, the French President."

rule of the people means something quite different from the same phrase in the United States.

On the second Sunday in May of the present year it was my privilege to attend the Landsgemeinde of the canton of Glarus, one of the most interesting political assemblages in the world. This is one of the six cantons which still have the ancient "open air" parliament where the voters of the state gather once each year to conduct their business as a pure democracy. It is true that Glarus is a state of only 267 square miles, with less than 10,000 qualified voters, in a mountainous country with a homogeneous life but it shows clearly the fundamental assumption of the Swiss people that they shall rule themselves in every respect and it may serve as an introduction to our study of their system of popular government.

Glarus is a town of about 5,000 inhabitants in a valley almost enclosed by lofty mountains and the Landsgemeinde Sunday is the greatest day in the year. As we arrived the tradespeople were putting up their booths in the streets for the sale of every conceivable article from food to ready-made clothing and with entertainments ranging from ringing canes to music boxes. There were dry goods merchants and organ grinders, hawkers of knicknacks and novelties, criers of sandwiches and candies, sellers of cutlery from ingenious open cabinets, everything which one would find at an American fair in a middle west county seat. The meeting place is a large open square called the "Circle," with the school building at one end and magnificent views of the mountains on every side. In the center of this square is placed the tribune, or platform, with an open space about it where are gathered during the Landsgemeinde the boys of the canton so that they may become acquainted with the conduct of public business. Then there is a circle of seats for the various councils and behind them on every side except at the entrance to the north are broad platforms in successive steps for the citizens. While there were some women in the win-

dows of the surrounding buildings there were practically nothing but men in the circle when at 10 o'clock the bells in the church began to peal and at 10:15 the procession came from the town hall to the circle. It was headed by a band of thirty pieces followed by a few cantonal soldiers and then by four marshals in red coats bearing a mace and a huge sword. The executive and legislative councilors followed, most of them wearing silk hats and 'Prince Alberts,' and there was one monk among the number. As the legislative council of Glarus consists of one representative for each 500 inhabitants the councilors were very numerous. Last of all came the officers of the canton, the Landamman—a fine looking man of 65 years, clad in full evening dress—with the Vice-Landamman, the State Secretary and the Constable.

After prayer there was administered the following oath to the assembled citizens: "We promise and swear truly and faithfully to keep the constitutional laws of the federation and the canton, to guard and protect the honor, unity and strength of our fatherland, its independence, and the freedom and rights of its citizens, and so may God help us," to which came the reply: "This we swear." The speech of the Landamman, Eduard Blümer, a lawyer by training and the wealthy proprietor of spinning mills in Schwanden, occupied over thirty minutes. It was an admirable address delivered in a full voice so that all of the 5,000 men could hear it distinctly. As it was the twenty-fifth anniversary of the adoption of the constitution of Glarus and also of Mr. Blümer's election as Landamman, the first part of his address dealt largely with the developments of the last quarter century. He pointed out that the appropriation for education had grown from $14,000 to $53,000; for the poor from $8,000 to $25,000; for the sanitary department from $10,000 to $26,000; and for the hydraulic works from $138,000 to $276,000. In connection with agriculture, for which the annual budget is $14,000, he mentioned the increase in cattle

prizes, the employment of a special crop expert and compulsory live stock insurance. One of the interesting matters discussed was the fire insurance office, for Glarus is one of those cantons where fire insurance carried on by the government is compulsory for all buildings above a certain value. His recommendation of a cantonal old age and invalid insurance, and his interesting discussion of the problems before the confederation were well received. When he had concluded the Vice-Landamman rose to take the oath of the Landamman upon his re-election but before doing so he recounted the work of Mr. Blümer during his twenty-five years of service and concluded by presenting the thanks of the canton as drawn up by the executive council. As he had concluded there arose over the whole gathering cries of "Bravo" and expressions of hearty approval of the action of the council.

The Landsgemeinde then took up the memorial, a copy of which had been left at the home of every citizen, in which all proposed legislation must be published at least four weeks before the meeting. Any citizen of the canton has a right to propose any motion which must state the purpose to be attained and the reasons therefor. All such motions are then considered by the Triple Council and classified as "expedient" if ten favorable votes are secured or "inexpedient," which is called facetiously "extra coach" (*Beiwagen*). These motions which are rejected by the council may be taken up by the Landsgemeinde but they must then be deferred for action until the next year. After the fixing of the taxes and the increase of the members of the police court from three to five there was presented the question of the reduction of the number of legal holidays of the canton. The state council to meet in part the desires of factory operators resolved upon two reductions, first that St. Fridolin's Day, the day of the patron saint of Glarus, should no longer be celebrated upon March 6, but upon a Sunday nearest to that date, and second, that there no longer be observed as a holiday the

"after festival" that is, the day following Christmas, New Year's Day, etc., whenever the after holiday should lead to three successive holidays. This was discussed with a good deal of vigor by a doctor who in appearance reminded one very much of Jacob Riis. He felt that it was pleasant for factory people, and particularly for young couples, to have three holidays running, and that it was the general wish to have more rather than fewer. When the vote was taken by the show of hands hardly one hundred votes were favorable and therefore the law respecting holidays remained unchanged. There were other matters discussed with respect to police and the conservation of water rights.

Then followed a long and earnest discussion concerning the control of automobiles. A petition of 350 citizens for the entire prohibition of automobiles had been rejected by the legislative council, which, however, had proposed certain regulations. The question, therefore, to be discussed was whether there should be an entire prohibition as is the case in the neighboring canton of Grisons, or a limited prohibition. The Landamman pointed out that entire prohibition would make a painful impression abroad. He was followed by the doctor who reminded one of Jacob Riis, who argued at some length for total prohibition but whose voice gradually failed him so that when he took from his pocket a new package of manuscript cries of "Sit down" rose all over the gathering. The Landamman tried to quiet the crowd and carried on a colloquy with the doctor all in good humour. From time to time the marshals had to pass among the boys around the tribune to quiet their whispering or stop some scuffle. Never have I heard in the open air such admirable short speeches as were made in the hot sun that May day. The Landamman stood bare-headed for nearly two hours leaning on his huge sword and presided with dignity over an assemblage which at times grew somewhat impatient. Finally three propositions were put to vote, first, the regulations proposed by the council; second,

the initiative motion for entire prohibition; and third, a Sunday prohibition proposed during the discussion forbidding automobile driving from May to August on Sundays from 9:00 a. m. to 6:00 p. m. The vote showed a large minority for the Sunday prohibition and the matter was finally settled by allowing citizens of the canton to drive during the whole of Sunday but forbidding outsiders during the prohibited hours. The automobile question is important in these mountain cantons because the roads are narrow and the use of cars upon them makes them almost impassable for the natives, and there is a feeling against the use of them for pleasure purposes especially on Sunday. Then followed a few other minor questions, but the adjournment was taken before 1 o'clock and the rest of the day was given over to enjoyment.

Such a democratic gathering gives one certain clues for an understanding of the political life of the entire nation. Local independence has always been the mainspring of Swiss patriotism and centuries of prejudice against any centralization had to be overcome before a satisfactory federal government could be established. All of the cantons are true democracies with the exception of Freiburg which has the only representative government in Switzerland. Those cantons which have not the Landsgemeinde have their own popular assembly and either the optional or compulsory referendum. While the cantons vary somewhat in their administration because of differences in history and racial composition, yet the cantonal government in general is of one type. There is always a legislature of one house elected upon a secret ballot for from one to six years, with an average of one representative to each one thousand of population. The executive power is always in a council or committee of the legislature which varies in number from five to seven, elected by the legislature in eight of the cantons, otherwise by the people. These principles of direct responsibility and popular control enable us to understand the national government and the peculiar position of the Swiss executive.

Ludwig Forrer, the President of the Swiss Confederation for the year 1912, is serving for the second time in that capacity. He has had long experience in public affairs, is well spoken of as a public speaker and administrator and is typical of the kind of men who come to distinction in the public life of the Swiss Republic. He was born in the canton of Thurgau, February 9, 1845. He studied law at the University of Zurich and while a student was Grand President of one of the student fraternities. He was Police Lieutenant in the city of Zurich 1867-70, Grand Procurator of the canton of Zurich 1870-73, and four times President of the Cantonal Council. He opened an office as advocate in Winterthur in 1873, and was elected the next year, when only twenty-nine years of age, to the National Council where he served until 1900. While a member he was instrumental in the agitation for a sickness and accident insurance law, worked out the provisions of that law and defended it before the Federal Assembly. This law was defeated by popular vote under the referendum, but when he became a member of the Federal Council he had the satisfaction of seeing such a law passed. In 1900 Forrer withdrew as a member of the National Council to become the director of the International Railroad Bureau, but in 1902 he was elected a member of the Federal Council and professor of international railway law in the University of Bern.

Eduard Müller, the Vice-President of the Federal Council, and, according to the usual custom, the man who will become President in 1913, is one of the most distinguished lawyers in Switzerland. He was born in Dresden, in 1848, where his father was pastor of the Reformed Church but he has spent practically all of his life in the city of Bern. His education was secured in the Universities of Bern, Leipsig, Heidelberg and Paris, and he has been active in politics for over thirty years. In national affairs he has been particularly interested in the codification of the Swiss law, social legislation and military matters. He has already served two terms

as President of the Confederation and is now the oldest in point of service in the Federal Council, having been elected to that body in 1895.

The President of the Swiss Confederation is the chairman for a year of the administrative Federal Council (*Bundesrath*) and is in no sense the head of the state. The statement of one of the incumbents of that office has a good deal of truth in it. He said that if any one were to question ten Swiss, all of them would know whether their country was well governed or not, but nine of them would not be able to give the name of the President, and the tenth, who might think he knew, would be mistaken. At a meeting of Americans at which arrangements were being made for the Fourth of July celebration some one proposed that following the toast of the President of the United States a toast should be proposed to the President of the Swiss Confederation. It was immediately pointed out that the Swiss did not know the President officially and it was even suggested that most of them did not know him personally.

His salary of $4,000 a year, which is only $400 more than that of the other members of the Federal Council, does not permit him, even if he were so disposed, to emphasize any social distinction which might come with the office. The Federal Council gives an annual dinner to the diplomatic corps which is followed one week later by a return dinner given by the diplomats. When a foreign minister retires it is customary for the Federal Council to give him and his secretaries a farewell dinner. These dinners are paid for out of the federal treasury and there is absolutely no expense for social or other functions which has to be met out of the salaries of executive officials. Remembering the annual salary of a quarter of a million dollars and the regal state of the French President I had a curiosity to see the home of President Forrer in Bern. I secured the address from the city directory and made my way thither. It is an unpretentious house in a rather narrow street on the outskirts

of the city, at a considerable distance from the car line, and I doubt whether any person in Bern, citizen or visitor, ever took the trouble I did to visit it.

While these facts may be interesting to show the personality of the man who happens to be the Swiss President they are not justified by his importance compared with his colleagues. The Swiss President is simply the chairman of the Federal Council for a year, has no power greater than his colleagues, supervises their work only in a general way, and is of greater position only because he represents the Confederation on public occasions and in the reception of foreign ministers. The executive power in Switzerland is entrusted to the Federal Council which consists of seven members elected by the federal assembly for three years. Councilors must not hold any other office in the Confederation of any kind and must not engage in any profession or business; there must never be two persons from the same canton, or councilors who are near relatives by blood or marriage. The presiding officer is called the President of the Swiss Confederation and his alternate is known as the Vice-President of the Federal Council. Neither of these officers can be elected in successive years to the same office, but it is customary for the Vice-President for one year to be elected as President the next year, and so the office is passed from one member to another.

There are seven departments in the Government which the members of the Federal Council apportion among themselves as follows: Foreign Affairs, Interior, Justice and Police, Military, Finances and Customs, Agriculture and Industry, Posts and Railways. These departments are directed usually by the same councilor year after year. The Council is not a partisan body and its members often hold divergent political views. They are chosen for their executive capacity and are nearly always re-elected. Indeed, there have been only two cases since 1848 of a Federal Councilor who desired re-election who had been refused. Dr. Adolph

Deucher of Thurgau died in July of the present year at the age of 81 years, after having served on the Council for 29 years. From time to time there has been discussion of the election of the councilors by popular vote in order to make them more independent of the Assembly. Because of the likelihood of conflict between the two bodies and the introduction of party preferences, most writers feel that such popular election would not be wise.

The Federal Council is not like a parliamentary ministry. It is the creation of the legislature but does not resign upon a vote in that body adverse to it. The councilors are elected for a definite period and act as a whole, not individually, although action within a department is often taken by the department chief. Their meetings require an attendance of four, and from regular meetings they are not expected to be absent without excuse. They are present and take part at the sessions of either of the branches of the Federal Assembly but they have no vote. In general their duties are the same as the duties of an executive in any government, namely, the execution of the laws, the appointment of officials not otherwise provided for, the administration of the finances, the care and handling of foreign affairs, and the preservation of internal safety. In connection with the latter power they must call the legislature together if the number of troops exceeds 2,000 or they are under arms for longer than three weeks. In the interpretation and administration of the law the Council has much latitude. While the legislative power of the Confederation is very great its administrative officials are very few and most of the law has to be administered by cantonal officials. If a cantonal government is recalcitrant the Council tries persuasion first, and if that fails, troops are quartered upon the canton, a measure which has never failed among the frugal Swiss. In all of its activities the Council is subject to the supervision of the Federal Assembly to which it makes regular reports and by which bills are, after discussion, referred for final formulation.

The Federal Assembly (*Bundesversammlung*), like the American Congress, consists of two bodies, the Council of States (*Ständerath*) and the National Council (*Nationalrath*). The Council of States has forty-four members who represent twenty-two cantons, there being two members for each whole and one for each half canton. Their elections and their terms are entirely dependent upon the canton which they represent and their salaries are paid out of the cantonal treasuries, averaging $4.00 (20 francs) a day, although Geneva pays its members 30 francs and Uri only 15. As the Council of the States has no function different from the more popular branch of the Federal Assembly, and as its membership is more frequently changed because of the difference in the practice in the cantons, membership in it is as highly valued as membership in the National Council.

The National Council is chosen by direct election every three years, on the last Sunday in October. It now consists of 189 members on the basis of one for every 20,000 inhabitants, this number being determined by the census of 1910. Every male citizen who has reached the age of twenty years has a vote and any citizen eligible to vote may become a member of the council unless he be a clergyman, this restriction having been introduced into the constitution of 1848 because of the activities of the Jesuits. A salary of $4.00 (20 francs) a day and traveling expenses of four cents (20 centimes) per kilometer is paid out of federal funds. As the most distant community in Switzerland is only 221 miles from Bern the traveling expenses are not large even though an extra payment of 10 centimes is made to those who have to traverse mountain passes. A president and vice-president are elected for each session and are not eligible for the same position in successive years. These two officers, with four tellers, constitute the bureau which nominates all of the important committees.

The Federal Assembly as a legislative body carries on

its business in spearate session. The presidents of the two bodies consult together concerning the business to be introduced and the Federal Council makes reports and recommendations with respect to legislation. As indicated in the previous discussion the seven federal councilors have a right to appear in either house, introduce motions, discuss questions, and are subject to interpellation, but have no vote. When acting in an administrative or judiciary capacity—electing federal councilors, judges of the supreme court, the chancellor and the general-in-chief, or entertaining complaints against the executive or determining questions between departments—the two bodies of the Federal Assembly meet together. Representatives seem to be sent to the legislature for business purposes, for daily sessions of over five hours in length are the usual thing, beginning at 8 o'clock in the summer and 9 o'clock in the winter, and absentees lose the amount of their daily pay. There is no temptation to make long speeches for home consumption as there are no stenographic reports of the proceedings. All bills and resolutions are read in German and in French and discussions are carried on in these two languages and in Italian. An official translator is always present who, upon request, translates the gist of the address or discussion into one of the other two official languages.

The powers of the Assembly are similar to those in other countries, and were it not for the use of those interesting devices, the initiative and the referendum, the government of Switzerland would not differ greatly, except as modified by the history and spirit of the people, from the republican governments of France and the United States. But the use of the referendum, that is, the opportunity and power of the people to reject legislative measures, and the initiative, that is, the opportunity and power of the people to propose legislative measures, makes correct the characterization of the Swiss government, as a pure democracy.

There was a popular vote under the name of the re-

ferendum in certain valleys of Switzerland in the 16th century, but the referendum as we know it today is a result of the popular movements of 1830. It is necessary first of all to distinguish between the constitutional and the legislative referendum. The submission of constitutional amendments to the people is required in every American state except Delaware. All of the Swiss cantons, except those which have the Landsgemeinde, and Freiburg adopted it, and by the constitution of 1848 no canton can have federal sanction for its constitution without it. All of the cantons except Freiburg also have an optional legislative referendum; that is, legislative measures may, upon petition of a certain number of voters, be submitted to the people. This is compulsory in nine of the cantons, varying from this requirement for all legislation in Basel to certain specific matters in other cantons. Since 1874 legislation passed by the Federal Assembly which is of general application and not of urgent nature may be submitted to referendum upon demand of 30,000 voters, or eight cantons, if petition is made within three months. An initiative with respect to constitutional amendments is, by the constitution of 1848, imposed upon all of the cantons and has been in use in the federal government upon demand of 30,000 voters since 1891. It has been used nine times in an attempt to amend the federal constitution, on only three occasions successfully. An initiative with respect to legislative matters was introduced as early as 1845 in Vaud and is now in operation in all but three of the cantons. It has never been introduced into the federal system.

The votes on both the initiative and referendum show the conservatism of the people. Certain socialistic proposals such as the "right to work" bill have been overwhelmingly defeated. Popular representation, in use in nine cantons, which aims to give strength to minority parties, was defeated in 1900 and 1910. Certain assumptions have been generally accepted as to laws which are not to be subject to

the referendum, such as the budget, treaties and appropriations for the construction of roads. The use of these instruments of popular government have sometimes been spasmodic and resulted in unwise legislation. The first use of the federal initiative resulted in placing in the constitution the clause forbidding the Hebrew method of butchering cattle to satisfy racial and religious prejudice. But on the other hand the emotions of the people were rightly stirred when as a result of an atrocious murder by a man under the influence of absinthe a petition for its abolition had nearly 170,000 signatures.

In general these instruments of popular government have worked well. Race and religion seem to have had little effect in the voting. Efficiency and economy have been sought and anything tending to an increase in taxation has been defeated. No canton which has introduced these organs of popular government has ever abandoned them. That the initiative and the referendum make for public enlightenment, that they lessen the control of parties, and that they are usually used for the common good seem to be borne out by the experience of Switzerland. Fundamentally the individual is looked upon as the source of legislation as well as of power, as shown in the constitution of Zürich which says "The people exercise the law-making power with the assistance of the State Legislature."

Political parties play little part in the government of the Swiss state. There are no political organizations or nominating conventions. Even in the National Assembly members do not sit by parties but by cantons. Members of the various legislative bodies are re-elected though the measures which they pass are defeated. Partly doubtless because of the control of the people over legislation, they feel that a good public servant ought to be returned iddespective of his political affiliations or opinions. In the last national election in October, 1911, out of 189 seats in the National Council, 113 were won by the Radicals or govern-

ment party; 38 by the Catholic Conservatives; 15 by the Socialists and 23 by all other parties. The Socialists are gaining strength in Switzerland and in certain municipal councils hold the balance of power. In the municipal council of Bern only a combination of Liberals and Conservatives keep the Socialists from controlling the situation. There have been recently a good many labor difficulties which have brought about the use of federal troops, and in 1906 the Socialists held a congress to discuss the whole military situation. While they accepted the militia system they protested against the use of soldiers against strikers and even counselled soldiers to disobey orders when commanded to fire upon working men, and guaranteed to indemnify soldiers in case of such refusal.

The Swiss army requires separate consideration because it is a militia force and is one of the most effective military organizations in the world. Every male citizen is subject to military service and is expected to render that service unless physically incapacitated, in which case an exemption tax has to be paid. Military education really begins at the age of ten years because of the gymnastic exercises which are first taught in the schools at that age. The army consists of the Élite, which is the service for those between the years of twenty and thirty-two, the Landwehr, between thirty-three and forty-one, and the Landstrum between forty-two and fifty, and in case of emergency from seventeen to twenty. In other words, every Swiss man is enrolled in the army from twenty to fifty years of age. When he reaches the age of twenty years he must present himself as a recruit and serve the first year a definite period, if in the cavalry, ninety-two days, if in the artillery or infantry, seventy-seven days. Each subsequent year while he is in the Élite he must serve thirteen days. When he reaches the age of thirty-three and enters the Landwehr he must then present himself one day a year for inspection, and twice during

the period devote five or six days to actual practice. Each soldier owns his own arms and equipment and is expected to practice shooting regularly. While therefore there is no standing army, and no canton can keep a force of over three hundred men under arms, the Swiss do have a military force second to none when numbers are taken into consideration. Over one-third of the entire federal expenditure is for the army, the total strength is nearly 500,000 men, and in 1910 $44,000 (220,000 francs) was devoted to the fortifications of the St. Gothard Pass and St. Maurice. The Swiss have taken advantage of their military situation and have built up a military system which is distinguished by the absence of class distinctions, in which the highest officer is a colonel, and whose organization the German Emperor this fall spent several days in studying. If a military force is necessary in a modern democratic state, the Swiss have come the nearest to the ideal system.

In international affairs the importance of Switzerland is three-fold through her position of neutrality, her experiments in popular government, and the opportunity given for the establishment of certain international bureaus like the Postal Union, the Bureau of Telegraph, the Bureau of Copyrights and the Central Bureau of Railway Transportation, all of which are situated in Bern and the directors of which are Swiss, three of them former Presidents of the Confederation. The neutrality of Switzerland is guaranteed by the Congress of Vienna, and although Germany in the days of Bismarck threatened not to observe it, there seems to be little danger of the powers of Europe not standing by their pledge. Since the middle of the last century entrance into foreign service by any Swiss has been forbidden except under permission of the Federal Council, and the law against enlistment by foreign agents is very stringent. Because of its position Switzerland has often been an asylum for political refugees and the government has

been embarrassed by the anarchists and nihilists who make Geneva their headquarters.

One might inquire whether in a country divided into German, French and Italian cantons, there is not danger of eventual division and annexation of such cantons to the more powerful neighboring states. In German cantons, however, there is a feeling of hostility to Emperor William and the Prussians, and the Italian Swiss have apparently no desire for union with Italy. Switzerland has existed almost as she is for 500 years and her independence was recognized as long ago as 1648 in the Treaty of Westphalia. She seems likely therefore to continue indefinitely as the exponent of representative institutions in Europe and as the most democratic government in the world.

The excellence of the Swiss institutions is not confined to the political field. In the use of her physical resources, in the ownership and control of public utilities and in her educational system she has some experience of success. The constitution declares "Primary education is compulsory and, in the public schools, free," and the proportion of school-attending children to the entire population varies from one to nine in the more backward cantons to one to five in the most advanced. In all of her experiments in social legislation and community organization she attempts to reconcile individual liberty with the rule of the majority. If social well-being of the majority of the people, if effective and efficient administration, and if the possession of political power in the hands of the individual is the measure of excellence, then the diminutive Swiss Republic is in many ways the best government of our day.

Swiss Flag

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Statistics are taken from the article by Rappard.

DISTRIBUTION OF POPULATION, DECEMBER 1, 1910

		Pct.
Creed		
Protestants	2,108,590	57.1
Catholics	1,590,792	42.9
Nationality		
Swiss	3,176,675	85
Foreign	565,296	15
Language		
German	2,599,154	70.3
French	796,244	21.6
Italian	301,325	8.1

FEDERAL REFERENDUM, 1874-1908

261 bills subject: 30 voted upon, 11 adopted, 19 rejected.

17 constitutional amendments: 12 adopted, 5 rejected.

60 per cent of voters on an average take part in federal referendum, sometimes as few as 40 per cent; in 1898 upon government ownership of railroads 77.6 per cent.

VOTES UPON FEDERAL REFERENDUM AND INITIATIVE

1891 Federal pensions. Rejected 353,977 to 91,851.
Government ownership of railroads. Rejected 289,406 to 130,729.

1893 Hebrew butchering of cattle. Adopted 191,527 to 127,101.

1894 Portion of federal custom dues to be assigned to cantons. Rejected 347,401 to 145,362.
Guarantee of right to work. Rejected 308,289 to 75,880.
Extension of factory regulations, establishment of obligatory trade syndicates, fixing of salaries, prices and number of apprentices. Rejected 158,492 to 135,713.

1896 Head of War Office to be commander-in-chief of army in time of peace. Rejected 310,992 to 77,169.

1897 Federal banking law. Rejected 255,984 to 195,765.

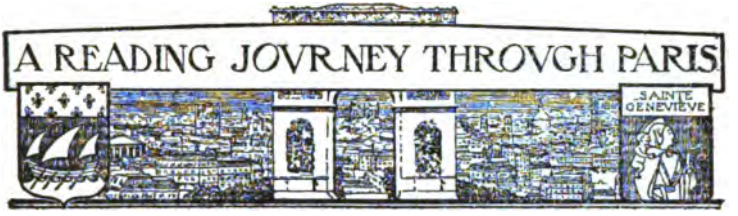
1898 Government ownership of railroads. Approved 386,634 to 182,718.

1900 Proportional representation. Rejected 244,570 to 169,018.
Election of Federal Council by people. Rejected 270,502 to 145,936.

1908 Right to legislate on subject of hydraulic resources. Adopted 304,923 to 56,237.
Prohibition of absinthe. Adopted 241,078 to 138,669.

1910 Proportional representation. Rejected 265,194 to 240,305.

1912 Sickness and Accident Insurance Bill. Adopted 286,630 to 238,729.



Paris of the Renaissance*

Mabell S. C. Smith

WITH the ending of St. Louis' life (in 1270) such stability and beauty as he had achieved for his kingdom seemed to pass away also. The fifteen years' reign of his son (Philip III) was as lacking in eventfulness as in advance. With the accession of Philip the Fair (1285-1314) the country became aware that it had a masterful ruler, but one who worked for his own interests and not for those of his people.

In the course of one of his attempts to replenish his treasury Philip insisted that imposts should be levied on the clergy. They had previously been free, and turned to the Pope to support their refusal. This action precipitated an immediate quarrel which lasted long.

Having negotiated the election of a Pope of French birth Philip used him as a tool for the accomplishment of his mercenary and cruel plans against the Order of Knights Templars. This order, at once religious and military, had done good work in protecting pilgrims to the Holy Sepulcher. Its duties over with the ending of the Crusades, idleness may, perhaps, have done its proverbial work, but no one believes that Philip's charges of corruption in both religious practices and in manner of living were other than shamefully exaggerated excuses for seizing rich posses-

*Previous instalments of this series are "Earliest Paris" in the September CHAUTAUQUAN, and "Paris of the Crusaders" in the October number.

Philip IV, called the Fair

sions which he coveted. With the hideous brutality of the age, Jacques de Molay, Grand Master of the Templars, and other men of rank were tortured until they bought release by saying what they were expected to say, and this extorted "confession" was made the excuse for the suppression of the Templars and the confiscation to the crown of all their holdings. Molay and two companions were burned in Paris four years later upon one of the small islands which have now been made a part of the Cité.

The order was disbanded throughout France. In Paris the huge establishment of the Temple with its many buildings, its considerable fields and gardens and its walls, had been independent of Paris, and over its inhabitants the Grand Master had power of life and death. Philip took possession of its treasure and turned over the enclosure to the Knights of St. John who held it as his subjects.

Not far away from the site of the Temple is the church of St. Leu, a part of which dates from the 14th century, but it has small architectural value.

Among the utilitarian institutions of the 14th century were the *étuves,* public vapor baths, which were made desirable by the scantiness of the water supply at home. These establishments were as popular as necessary. When they were ready for action a crier went through the streets shouting:

My lords, you are going to bathe
And steam yourselves without delay;
The baths are hot and that's the truth.

Philip the Fair's successors, Louis the Quarreller, Philip V and Charles IV were rulers of small account.

Philip VI, first of the House of Valois

Charles left no direct heirs and the crown therefore went to his cousin, Philip of Valois, who ruled as Philip VI, thus founding the royal house of Valois. Philip was not allowed to take his throne peacefully, however. There were other claimants, the most formidable being Edward III of England. His aspirations brought to pass the Hundred Years' War, during the early part of which the English gained the battle of Crécy and captured Calais, the Channel key to the country. For the first time in history gunpowder was used in war.

John the Good (1350-1364) succeeded Philip VI in an interval of peace brought about by the plague, and did his cheerful and improvident best by establishing subsidies and giving festivals to hearten his discouraged subjects. By this means he won his nickname but it was the cause of such impoverishment as to hinder his preparations when the war broke out again, and he was defeated and captured by the Black Prince at the battle of Poitiers.

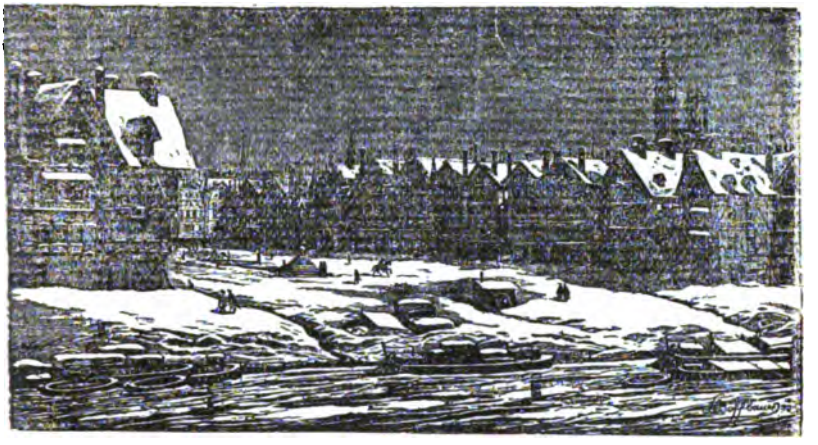
While the king was in prison in London, his son, the dauphin, afterwards Charles V, ruled in France, and during his regency there appears one of the foremost Parisians known to the history of Paris, Étienne Marcel. This man belonged to an old family of drapers, and had achieved the position of Provost of the Merchants. When the dauphin appealed to the States General for funds Marcel opposed him on the ground that the lower classes, on whom had fallen the expenses of the war, should be freed from further levies. He had the young prince's counsellors

Étienne Marcel, Provost of the Merchants

slain before his eyes, and then offered to protect the terrified boy against the enraged citizens. Charles knew better than to consent to that arrangement, and escaped from Paris, against whose citizens, ruled by Marcel and captained by Charles's cousin and brother-in-law, Charles the Bad, King of Navarre, he gathered a force of nobles. Charles the Bad's sympathies proved to be with his kinsman, and he offered to give Paris into his hands, but his plan was suspected by the burghers and he was forced to flee to St. Denis. Then followed plot and counterplot among the Parisians. Marcel, seeing his power wane, agreed to yield the town to Charles the Bad. Another party was ready to deliver it over to Charles the Dauphin. Marcel was captured in the very act of approaching one of the gates to open it, and was killed on the spot.

There seems room for controversy as to Marcel's honesty of purpose, but he is regarded with honor by Parisians of today and his statue stands triumphant beside the Hôtel de Ville.

It is a suitable spot, for this building owes its origin to Marcel. It was during his administration that he secured the purchase of a large private *hôtel* called the Maison aux Piliers (House of Pillars) from the fact that its second story, projecting over the street, was supported by columns. It stood near the Grève where the very heart of the city's



Maison aux Piliers and Place de Grêve
(*From picture by Hoffbauer*)

business throbbed. There, rebuilt in 1540 and in 1876, it has housed the city's offices and has seen many strange and furious scenes in days of disturbance, and has received many sovereigns and potentates in times of peace.

That Marcel was a man prompt both to see a need and to meet it is shown in his action when the news of the French defeat at Poitiers was brought to Paris. The very next day he gave orders for the rebuilding and enlargement of the city wall which had not been changed since Philip Augustus's time, five centuries before. The new rampart showed one change in fashion—its towers were square instead of round. Its size indicated a distinct increase in the size of the city on the north side, for when the wall was completed by Charles V the ends on the right bank were not opposite the ends on the south bank.

When John the Good died, a prisoner in England, his son, the dauphin, became Charles V. He proved himself an able soldier, driving the English out of most of their French holdings, and a competent ruler in times of comparative

Charles V

peace. Paris throve under him. The population was increased to 150,000, many people coming into the city to secure the protection of its wall. Charles carried on Marcel's plans for fortification. The chief point was the Bastille—at first merely two heavy towers protecting one of the city gates, but, immediately after Charles's death, strengthened by the addition of six others so that it became a formidable fortress and dungeon. Its walls were fifteen feet thick and over sixty feet high. A deep ditch surrounded it. Its destruction by the mob on July 14, 1789, was one of the opening events of the Revolution, and so profoundly did its grim walls symbolize oppression that the anniversary of its destruction is now the French national holiday.

Charles V's experiences with the temper of Paris in the days when he was dauphin had not been such as to tempt him to move among his people without having as a resource some spot to which he could withdraw in case of another uprising. The Palace of the Cité was no longer large enough to hold both the Parliament and the royal dwelling, and Charles therefore turned his attention to the Louvre. Philip Augustus had built the side next the Seine and had fortified the remainder of a rectangle. Charles made the whole place habitable, planted a garden and installed his library which was the nucleus of the present National Library.

Prepared as he then was for unpleasant emergencies, Charles wanted a more agreeable abode for times of peace, and to that end he built at the extreme east of the northern part of the city the Hôtel St. Paul, of whose buildings and gardens and menagerie nothing remains but a memory preserved in the names of streets, such as Street of St. Paul's Gardens, Street of the Lions, Street of the Cherry Orchard.

Charles was ably seconded in his civic improvements by

Jacques de Molay
Grand Master of the Order of Knights Templars

(*From the painting by Amaury Du Val*)

The Temple as it looked at the time of the Revolution

Armor in the reign of King John. The figure at the left represents the Dauphin, later Charles V

(From the Musée de l'Armée, Paris)

Armor in the time of Louis XI and of Charles VII

(From the Musée de l'Armée, Paris)

The Louvre in the time of Charles V

The Bastille in 1725

The Grand Châtelet,
on the right bank

Fountain of the Innocents, marking the site of the Cemetery of the Innocents. Originally built in 1550. This picture shows its appearance after being rebuilt in 1790 with a part of the original material. It was rebuilt again in the 19th century. The architect was Lescot, the sculptor of the older work, Jean Goujon

Charles VI

Isabeau of Bavaria, wife of Charles VI and mother of Charles VII

John the Fearless, Duke of Burgundy

Fifteenth century Paris from outside the city wall on the south side. Montmartre in the distance
(From painting by Pernot)

Jeanne Darc's Vision
(*From mural painting in the Pantheon*)

Statue of Jeanne Darc in the Place des Pyramides

The Archives, formerly the Hôtel de Clisson

Hôtel de Sens

Hôtel de Cluny

Church of St. Germain-l'Auxerrois as it looked in 1835

Church of St. Nicholas-des-Champs

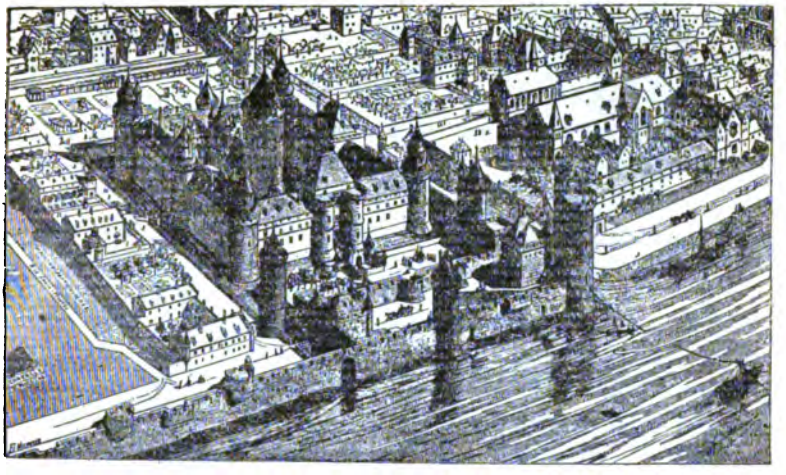
Jube in the Church of St. Etienne-du-Mont. This is the only *jube* in Paris, is the work of the elder Biart, and was built between 1600 and 1605

Slender tower on Hotel Herovet, built in 1528 on site of house in which Louis of Orleans supped with Queen Isabeau before his assassination

Church of St. Laurent

Church of St. Leu

Church of St. Séverin



The Old Louvre
(*From picture by Hoffbauer*)

Hugh Aubriot, the Provost of Paris, who laid the first stone of the Bastille, established a militia devoted to the king's interest, and, as Provost, represented the king, and lived in the Grand Châtelet on the right bank. This fortress, afterwards a prison, is now represented only by a square of the name. In the course of his improvements Charles strengthened its mate, the Petit Châtelet, on the left bank. As a symbol of the royal power the king ordered that there be added to the seal of the city of Paris, which bore the ship of the ancient guild of Nautae, a field sown with the fleur-de-lis.

Two years before Charles's death he welcomed to the city the Emperor of Germany and his son, the king of the Romans. The festivities were long, brilliant and varied.

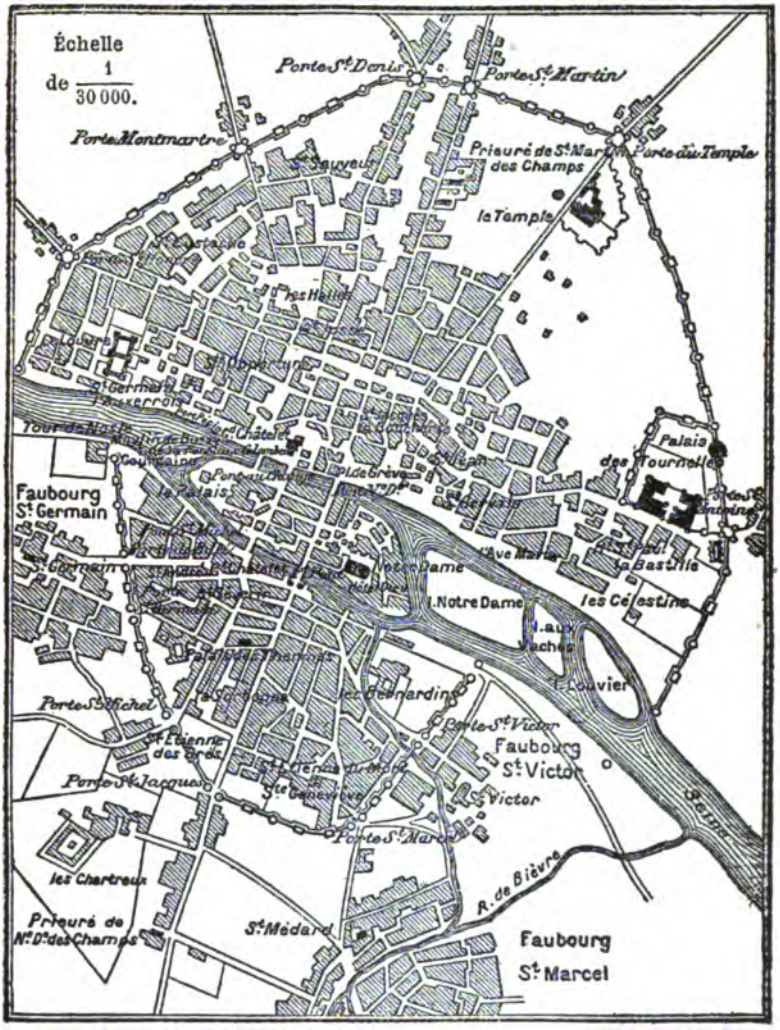
Charles was succeeded by his son, Charles VI, a boy of twelve, whose uncles acted as his regents. Renewed resistance to unjust taxes caused constant fighting in the city which had been enjoying comparative quiet for some years. The Jews of the Cité were robbed and murdered;

Arms of the City of Paris under Charles V (1364-1380)

the mob, seizing the *maillets* (mallets) with which Aubriot had armed the militia, revolted against the authorities, slew the tax collectors, and made themselves masters of the city. The return of the king from Flanders soon put an end to this uprising of the *Maillotins* (Mallet Bearers). Charles was forced to enter the city through a breach in the wall, as if it were an enemy's beleaguered town, but once in he punished individuals by fine or imprisonment or death and the city by a loss of privileges which it had taken long to win.

Such strict measures restored a form of order, and when Charles married Isabeau of Bavaria the city was loyal enough to receive her with manifestations of pleasure. Houses were hung with tapestries and silks, fountains ran wine, open air theaters performed mysteries or gave concerts. "The most surprising spectacle" of the whole pageant, according to a contemporary writer, was the descent from one of the towers of Notre Dame of a man who swung by a cord over a shelter under which sat the queen, entered through an opening in the taffeta and placed a crown upon her head, and then "went away by the same passage as if he were returning to heaven." It is hoped that the bride had been warned of this visitor or his advent may have been uncomfortably startling.

Charles VI



Paris in the time of Charles V

Three years after this marriage Charles became insane, and it seemed as if no man was his friend thereafter. Deserted by his wife he lived forlorn in the Hôtel St. Paul, where, it has been asserted, it was no accident that flung a by-stander's torch against him when he and five of his gentlemen were dressed like savages at a masquerade. He was saved only by the quick action of one of the ladies of the court, though four of his companions were burned to death. The rivalry between John the Fearless, duke of Burgundy, and Louis of Orleans, the king's brother and Isabeau's lover, was ended in 1407 by Louis' assassination at the hands of John's bravos as he was decoyed by a false message from the Hôtel Barbette where he had been supping with the queen. On a part of the site of the Hôtel Barbette there stands a house whose charming little tower dates from 1528 and is the most appealing bit of architecture in the whole crowded Marais.

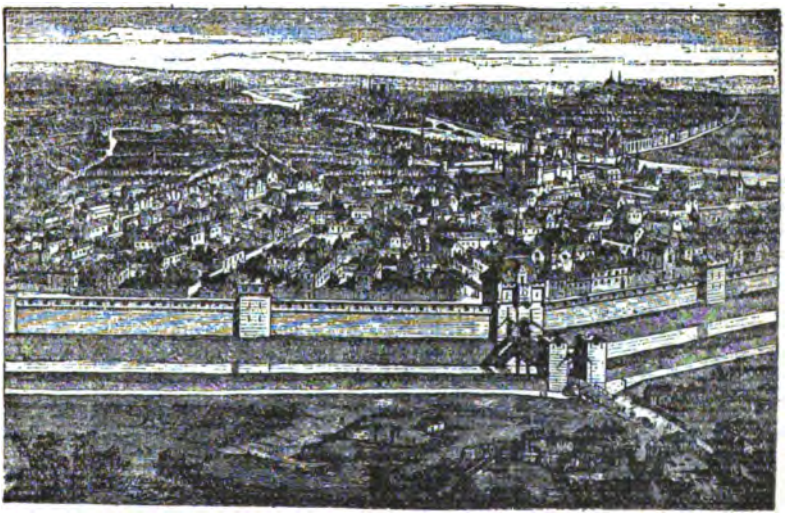
Louis' son and the Armagnacs of the south continued the quarrel with the Burgundians. Treachery opened the gates of Paris to the Burgundians, who put their foes to slaughter. The little dauphin, afterwards Charles VII, was saved by the Provost of Paris who carried him in his arms to the Bastille.

The city about this time underwent a severe attack of the plague during which the mortality was so great that the dead were buried in ditches, six hundred in each trench. Between September 8 and December 8 of the year 1418 a hundred thousand people were buried and of these all but about three per cent were children. It is small wonder that the Danse Macabre, picturing all men as followed through life by skeletons giving warning of death, was painted in the cemetery of the Holy Innocents.

The renewal of the English war drew the attention of France away from Paris for a time. The battle of Agincourt gave Henry V of England the right to dictate the terms of the Treaty of Troyes. By it Queen Isabeau practically gave away the crown which belonged to her son,

and Burgundians and English escorted Henry V into Paris at the end of December, 1420. After the mad king's death two years later Henry's infant son, Henry VI, was crowned King of France in Notre Dame. The rightful king, Charles VII, crowded out of Paris, fought with small success through the middle of France, until Jeanne Darc, the inspired peasant of Domremy, led his forces to such success that she dared besiege Paris. She established her army on the northwest of the city before the St. Honoré Gate, and there she fell, wounded by a shaft, but a short distance from the spot where her equestrian statue stands now on the Place des Pyramides. It would have been easier for her if death had come to her then than later in the flames of the Rouen market place.

Seven years afterward Charles tried once more to win his city from the English. This time he succeeded with no trouble and once more entered the town which he had left nineteen years before when the Provost rescued him from



Paris from the Porte St. Honoré
(*From picture by Hoffbauer*)

Charles VII

Louis XI

the onslaught of the Burgundians. Now he reorganized the administration of Paris, restoring the elections of city officials which his father had suppressed, and establishing a fairly satisfactory arrangement of taxes.

With Charles VII's son, Louis XI, the modern history of France may be said to begin, since he substituted the use of brain for the use of muscle in the management of affairs. Louis curried favor with the populace by calling himself simply a burgher of Paris. He built for himself just outside the wall, in the Marais, a palace called from its many towers the Hôtel des Tournelles.

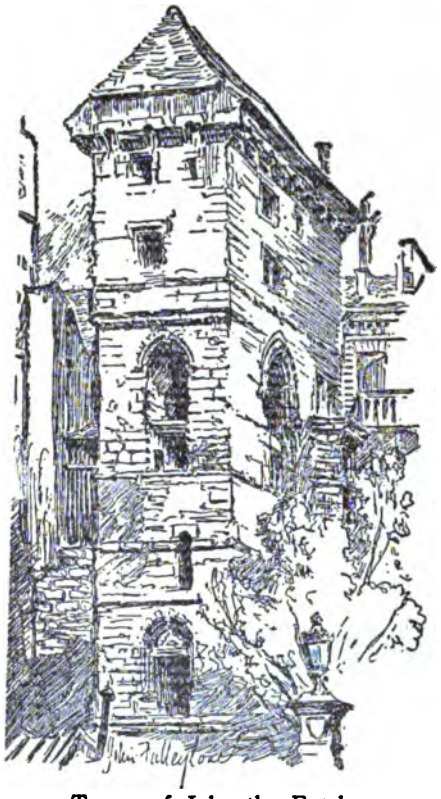
The king's intelligence saw at once the value of the printing press, and he gave his consent to the establishment near the Sorbonne of several printers whose early work hastened to spread the Renaissance of classical learning which took place when the fall of Constantinople (1453) dispersed the scholars of the East among the countries of the West. Over the ancient Roman roads that pierced Paris from north to south they made their way into the city which had been increasingly attractive to students ever since Alcuin established there a school for Charlemagne. The colleges clustered around the Mont St. Geneviève absorbed them rapidly, and the Rector who governed the University ruled over a notable accession to his people on the left bank. Louis welcomed these wanderers for what they gave to France, and they gave generously, for with them

came the new spirit which touched not letters alone but every form of art.

Another of Louis' organizations was the postal service which sent letters by messenger from Paris to all parts of France. Louis' son, Charles VIII, reigned with some enthusiasm. His interest in Italy being excited he began a war there of no great importance in itself, but interesting as bringing to France a knowledge of art and architecture, which, when increased at the time of Louis XII's southern expedition, and fostered by the constant student arrivals from the south, imposed ready-made upon France the architectural style called Renaissance.

Ogival or Gothic architecture had been not ready-made but a growth. Its development in the 14th and 15th centuries was chiefly in details, rose windows, for example, increasing in elaboration until they seemed the flames which gave their name to the *flamboyant* style of architecture. Such a window may be seen in our picture of the Church of

Fifteenth Century Dress
(*From drawing by Le Mud*)



Tower of John the Fearless

St. Nicholas-of-the Fields. Decoration grew over-elaborate. It became customary to build chapels along the side aisles of the nave, and a gallery separating the choir and the nave. There is but one such gallery or *jubé* in Paris today, that of the Church of St. Étienne du Mont.

After the One Hundred Years' War was over and the country knew peace again it was natural that the building of churches should begin once more. It is to this time that the Church of St. Laurent belongs, built on the site of an old monastery on the right bank; of St. Nicholas-of-the-Fields not far away; of St. Germain l'Auxerrois, to which a bit here and a bit there had been added from early days; of St. Séverin on the left bank. This church is one of the most interesting in modern Paris, crowded as it is into the old left bank quarter near St. Julien-le-Pauvre, its façade taken bodily from an ancient church on the Cité when it was demolished, its north doorway adorned with two lions between which the priests stood to decide cases, and its walls

within decorated with tablets given to record many kinds of gratitude, from that for the passing of a successful school examination to that for a happy marriage.

Of examples of domestic architecture of this time there are still standing several examples. The tower of John the Fearless, once a part of the palace of the dukes of Burgundy, later the home of a troop of players, and now a curious spectator of a crowded 20th century business street is authentic. The Hôtel built by the Archibishop of Sens stands in calm dignity in a district once adjoining the royal Hôtel St. Paul, now the home of the very poor. Similar in style is the entrance of the Hôtel de Clisson, used today as a repository of government archives.

Most beautiful and complete of all these smaller examples is the Hôtel de Cluny, built adjoining the Thermes by the Abbots of Cluny and rebuilt by Louis XII. Exquisite in every detail, and filled with one of the best collections of mediaeval domestic art in Europe it is a joy to the architect and the antiquarian. No happier afternoon can be spent in Paris than in roaming through these treasure-laden rooms and then in sitting in the Garden of the Thermes, letting the eye wander from the Roman ruins sixteen centuries old, massive and severe, to the lighter elegances of the mediaeval abbey, and then through the bars of the enclosure to the rushing streets of modern Paris. The French babies rolling on the grass are growing up with such contrasts so usual to them that they never will know the thrill that fires the American at the sight of these links in the chain of a great city's history.

SPECIAL BIBLIOGRAPHY FOR "PARIS OF THE RENAISSANCE"

Guizot's *History of France,* Chapters XVIII to XXVII. Froissart's *Chronicles.* Commynes' *Memoirs.* Walter Scott's *Quentin Durward* and *Anne of Geierstein.*

PRONOUNCING VOCABULARY

Words which have appeared in previous issues or whose pronounciation is easily found will not be listed here. The French nasal sound will be indicated by the small capital N. The French 'u' is like the German *ü*. It cannot be exactly represented in English, though *ew* as in *few* approaches it.

Armagnac	Ar-mahn-yac'
Aubriot	O-bree-o'
Barbette	Bar-bet'
Bastille	Bas-teel'
Calais	Cal-ay'
Clisson	Clee-soN'
Cluny	Clu-nee'
Crécy	Cray-cy'
Danse Macabre	DoNse Ma-cabr'
Domremy	DoN-ray-mee'
étuves	ay-tüv'
Étienne Marcel	Ay-tee-en' Mar-cel'
Hôtel des Tournelles	O-tel' day Toor-nel'
Isabeau	E-sa-bo'
Jacques de Molay	Jahk de Mo-lay'
jubé	joo-bay'
maillets	my-ay'
Maillotins	My-o-taN'
Maison aux Piliers	May-soN' o Pee-lyay'
Place des Pyramides	Plas day Pee-ra-meed'
Poitiers	Pwa-tyay'
Rouen	Roo-oN'
Sorbonne	Sor-bun'
St. Honoré	SaNt On-o-ray'
St. Paul	SaN Pole
Troyes	Trwa
Valois	Val-wah'

Arms of the
Marcel Family

(End of the C. L. S. C. Required Reading, Pages 265-310. For study helps and C. L. S. C. News see Round Table.)

Gerhart Hauptmann's Child Heroines*

Amalie K. Boguslawski

WHEN a religious fanatic led innocent children into destruction and death more than a thousand years after the slaughter of the innocents, a world living in intellectual darkness had not yet been aroused to the need of making the most of a child's possibilities. Advancing civilization has brought us to this remarkable century of the child. Are we justified in our boast that our study of child psychology and child welfare has already brought about the right understanding of the child's needs in a social sense? Are there no children's crusades today and are the rights of the innocents no longer being sacrificed to the Moloch of commercialism? Truth compels us to give a disheartening reply, but we are tending toward a brighter future, for social workers, educators, and above all dramatists have thrown a flood of light on the problem of the child.

Continental dramas of compelling force prove how writers are groping their way into touch with vital problems. Gerhart Hauptmann, the greatest German dramatist of today, gives a sympathetic glimpse of the suffering of the child-soul in dealing with these questions.

At the bottom of this humanitarian dreamer's philosophy we find what Carlyle found in Ruskin—"a divine rage against iniquity." In his beautiful dream poem, "Hannele," this rage is the Promethean spark that makes a simple story of suffering and death and transfiguration a marvel of poetical and psychological insight. He lays bare the child's soul as only a poet can, who feels a deep pity for those who suffer from the wrongs of others.

At its first performance in Berlin the court preacher,

*Hauptmann's fiftieth birthday will be celebrated by his admirers all over the world on November fifteenth.

Herr Frommel, was sent to the theater to investigate the critic's charge of blasphemy, based on the representation of the person of Christ on the stage and the introduction of angels. He went there prejudiced, and came back entranced with the dream and fully convinced of the author's humanitarian motives.

Hannele is a child nervous and hysterical as the result of want and misery and of ill treatment at the hands of her brutal father. Her delirious dreams are the outcome of pathological conditions on the one hand, of pietistic influences, and of recollections of the fairy-tales her mother used to tell her.

The psychological depiction of the last agonies and the death of a child of poverty is a strange motive for a drama. In dealing with it, Hauptmann, the realist-symbolist, reveals himself as the inspired lyric poet. Hannele makes a deep appeal, first as the wronged child who asserts her individuality in the saddest way possible, by seeking self destruction; then as the transfigured girl, made happy on her deathbed by seeing the gates of heaven ajar. The poetry at the close, when Hannele's beloved teacher, whom she greets as the Saviour, bids the angels prepare to lead her into heaven, is as delicately beautiful as a Keats ode:

> Bring hither finest linen, children mine—
> My fair, my pretty turtle-doves, come hither.
> Surround her weak and wasted little frame
> With comfort and with warmth, to keep her free
> From frost and fever, pain and weary woe.
> Be tender with her. Shield her from rude touch.
> And bear her swiftly up, on pinions light.

It is now generally recognized that the manifestations of the supernatural, which were regarded as miracles centuries ago, are really the working of the spiritual elements in the natural order. Just so the wonder-working, healing cults of the past are analogous to the psychotherapy of today. Only in dealing with the human aspect do we ever find the key to accounts of the miraculous intervention of Providence. Faith and Love alone can accomplish wonders.

Legendary lore is full of oft-told tales of cure and redemption through faith.

In Hauptmann's beautifully re-told legend "Henry of Aue," Ottogebe, the sweet child heroine, "through pity seeing, the guileless fool," is instrumental in saving the life of the mighty lord and of restoring his faith. Obsessed by pious hallucinations and steeped in the prevailing mysticism of her time, she leaves her home to make the sacrifice which will cure him of leprosy. In spite of his sufferings and his hopelessness he wants to live. Then there ensues a tragic conflict between the wretched man, whose pride bids him struggle alone, and the girl with the divine mission who is determined to save him. In making the sacrifice, in offering to let the great physician at Salerno shed her blood to restore Heinrich to health, she is imbued with the pious delusion that she is consecrating her pure body to the Saviour.

This child has had visions of woman's self-fulfilment, which she could not interpret until the catastrophe reveals her deep love for the man. Even in the stress of that great moment her saintly soul recoils because she considers her passion sinful, and she begs the physician to use his knife, after Heinrich's inspired command to desist. We must look to the Bible for a similar scene of tragic grandeur. Abraham led his son to the sacrifice unflinchingly. The angel who bade him stay his knife was divine love. The power that bade the physician spare Ottogebe's life was an all-embracing, human love, divinely inspired. Heaven and earth are united in healing Heinrich's ills of body and soul, and in sanctifying Ottogebe to enter upon a woman's true heritage. The drama is magnificent in its strength of spiritual import, in beauty of structure and in exposition of eternal truths.

"And Pippa Dances" is mystifying enough in its symbolism to satisfy all those who love to delve into the hidden meaning of some of our modern literary productions. Browning's physchological problems are easy to solve as compared with this fantastic tale, unless we are guided by

Hauptmann's words: "I have endeavored to say in this play that in all of us lies something for which our souls are yearning; we all pursue something which is dancing before our souls in beautiful colors and attractive forms. This something may be called Pippa. She is that beauty followed by all in which the imagination has not entirely disappeared. Michel, who liberates her, is the symbol of that which lives in the German soul; he is the youth free of materialism, the youth of naiveté and simple humor, full of hope and desire; the youth who with humor gives himself up to his tragic fate, but who does not lose his illusions."

This glass-works fable first induced Hauptmann's admirers to accuse him of commercialism. They claimed he was writing too much, and that he was beginning to lose sight of his high ideals. So far as the technique of this play is concerned, they were right, for he does not reach his usual standard of excellence. While the poetic conception is unique, his interplay of crass naturalism and poetic fancy is often crude.

In the fourth act symbolism runs riot, and unless we adhere closely to Hauptmann's guiding thread it seems impossible to find a way out of the labyrinth. Hypnotism enters largely into the action. Wann, a mythical personage, puts Michel into a hypnotic sleep, during which the boy sees "more than human soul can e'er conceive." His character is most convincingly pictured as the soaring idealist, who is ennobled by his striving to reach the goal. "To wander ever, and not think of the goal, for it is ever too near or too far."

Pippa is exquisitely lovely, a child of sunny Italy transplanted to the cold, desolate Silesian mountains. She is drawn with Hauptmann's own deep touch of compassion for her sad fate. His accusing finger points at her dissolute, unscrupulous father, who was ready to barter this lovely flower for gain, instead of protecting her against the harmful influences of her environment.

"Charlemagne's Hostage" is one of Germany's great epics. It deals with the love of the aged monarch for a child of nature, unrestrained in her will and passions. The woman of the present day, who has been trained from childhood to hold her impulses in leash, stands aghast at the reckless abandon of this corrupted girl. She comes to the dissolute court of Aix-la-Chapelle as a hostage, a lovely flower, fragrant of her native haunts, to become sullied and crushed because every evil inclination is nourished by her captors. Nothing but this sin-steeped child—she is only fifteen—points to a possible redemption, unless we let charity cover the multitude of her sins and judge her as the homeless waif who is being forcibly detained amid wicked surroundings. The Saxon Druids meted out a dreadful punishment to every fallen woman. A rope was handed her, and if she refused to use it she was driven from place to place and lashed to death by her enraged sisters. Gersuind did not go back to her people, even when there was a chance. She knew the fate in store for her. She died a penitent, broken in spirit because the Emperor repulsed her after he was convinced of her guilt.

The most appealing figure among the hundreds of fanatics in Carl Marr's painting, "The Flagellants" is the beautiful child in the foreground, a girl with the ecstatic look and the rapt expression of the young, unsophisticated religious fanatic. Girls of that age are most apt to be swayed by these manifestations of the hysteria of the masses. Ruth Heidebrand, the child martyr in Hauptmann's monumental work of fiction, "The Fool in Christ," is akin to this girl. Her dormant emotionalism is aroused to a dangerous pitch by the Fool's appeal to her piety. Fanatics like Emanuel Quint always exert their most harmful influence on girls of this type, because they unconsciously awaken longings for a life of unrestrained self-expression. His hypnotic influence, which the lowly, credulous people of the Silesian mountains construed as a miraculous power, drives the girl

from her comfortable home to follow him. When he takes her back to her parents, her peace of mind has been destroyed, and she falls a prey to the most evil and corrupt of his followers. Emanuel's delusion of Messianic power finally works his own undoing, just as it produced only harmful results among his disciples.

Ruth Heidebrand is the last figure in Hauptmann's splendid gallery of child heroines. His unique portrayal of these young girls ranks him among the greatest of poet-psychologists.

Lake Erie

How beautiful thou art when skies are clear
And gentle zephyrs move the ambient air;
When tiny wavelets dance and ripple where
The little children gather without fear
And play upon thy shores with pebbles dear,
With glist'ning sands, with tiny shells and rare.
And thou art beautiful when sunbeams glare
Across thy waves and o'er thy shadowed mere.

But other moods thou hast; when storms arise,
When winds are strong and fierce, and waves beat high
And lift their icy crests o'er reeling ships,
'Tis then thou'rt feared, for certain death's the prize
Thou givest those who then fare forth. Their cry
Thou heedest not, nor moan from dying lips.

—Jane Elliott Snow.

Sister Beatrice*

OR THE VIRGIN AND THE NUN

By Gottfried Keller†

Oh that I had wings like a dove! for then I would fly away, and be at rest.—Psalm 55,6

A CLOISTER lay high up on a mountain-side and its walls shone afar over the surrounding country. Within it were many women—some beautiful, some ill-favored—all of whom served the Lord and the Holy Virgin according to a strict discipline.

The most beautiful of the sisters was Beatrice, the sacristan of the cloister. Of queenly form, she moved from choir to altar performing her duties. She kept the sacristy in order, and at the break of day and again when the shadows of evening began to fall, she tolled the cloister bell.

But ever and again she turned her wistful eye from the billowy blue of the sky upon the passing gleam of weapons or listened to the huntsman's horn from the neighboring wood and the joyous calls of the men, and a great longing to see the world filled her bosom.

When at last she was no longer able to restrain the desire of her heart, she arose one moonlight night in June,

*Translated by Charles Hart Handschin. Courtesy of the Abbey Press, Chicago.

†Gottfried Keller, who was called by Heyse "the Shakespeare of the short-story," was born in Zurich in 1819. He first studied painting, but soon gave it up for literature. A volume of poems and a novel were unsuccessful, but he achieved instant triumph in the short-story. He died in 1890.

put strong shoes upon her feet, and, ready for departure, approached the altar. "I have served thee faithfully for many a year," thus spake she to the Virgin, "but take now these keys from my hands, for I am unable longer to repress the yearning of my heart."

Then laying her bunch of keys upon the altar, she left the cloister. Down through the solitude of the mountain-side she wended her way until she came to a crossing of the paths in a forest of oaks, where, unable to decide in which direction to turn, she seated herself on a stone bench by the curb of a moss-covered fountain, and there rested through the dewy night until the break of day.

Over the tree-tops now there shone the first rays of the morning sun, and they fell upon a splendid knight who came riding up, clad in armor, and all alone.

The nun's beautiful eyes rested full upon the manly figure, but she remained so quiet that the knight had not seen her but for the plashing of the spring, which, striking his ear, directed his eye thither.

Straightway he made for the spot, dismounted, and, allowing the steed to quench his thirst, greeted the nun reverently. He was a crusader returning home after a long absence, alone, for he had lost all of his companions.

But in spite of his reverential demeanor, his admiring eyes never wandered from the fair face of Beatrice, who in turn continued to look in wonder and delight at the warrior, for here, certainly before her she beheld a part of the world for which she had longed in secret. Then she looked down abashed.

The knight now asked whither she was bound and whether he might be of service to her. The sound of his voice recalled her to herself, she raised her eyes to his again, and, confessing all, told him of how she had flown from the cloister to see the world, and that already she was in great fear and knew not whither to turn.

The knight laughed a hearty laugh and offered to conduct her to a safe road, should she feel disposed to entrust herself to him. "My castle," he added, "is not more than a day's journey distant; there you may prepare yourself in safety for your advent into the great and beautiful world."

She made no answer, but allowed him without resistance to place her upon his charger. Thereupon he himself mounted, and, with the happy nun seated in front of him, they rode merrily away through the wood and meadow.

The knight took great pleasure in the company of the sweet nun, while she, too, seemed not averse to him, and soon found herself listening to words of love as eagerly as though she had never heard a cloister bell.

And thus it is only natural that they saw but little of the passing landscape, or the sunshine, and the fair eremite willingly closed her eyes upon all the great world for which she had longed, save only the bit of it now being borne along upon the back of the faithful steed.

And Wonnebold, the knight, scarcely thought of the castle of his ancestors until its towers flashed out before them in the moonlight. All about the castle was quiet, and still more quiet was it within, and nowhere was there a light to be seen.

Wonnebold's father and mother had died, and all the serving people had left, save an old castellan. He appeared, after loud knocking and much ado, with a lantern in his hand, and he nearly died with joy when he caught sight of Wonnebold without the castle gate.

Despite his desolation and his years, the old man had kept the castle in habitable condition, so that on this evening all was ready for the home-coming knight and his bride.

On the followng morning, Wonnebold unlocked the great family chests and Beatrice robed herself in rich garments and bedecked herself with jewels. And this very day Wonnebold made her his wife, and she became a noble-

woman, without peer at the hunts, the festivals and dances, as well as in the humble dwellings of the dependents, and in the baronial pew of the church.

With varying fortunes the years passed by, and as twelve summers came and went, she bore her husband eight sons, who grew up like young stags.

When now the oldest numbered eighteen winters Beatrice arose one night in autumn from her husband's side, carefully laid away all of her worldly attire in the selfsame chests from which they had been taken years ago, and locked them.

In her bare feet now she stole from one bed to another, kissing her eight sons in turn, and finally laying the keys down by the side of her sleeping husband, she bent over him and imprinted a kiss of farewell upon his lips.

And now it was but the work of a moment to cut off the long tresses and to don her nun's garb of dark color, which she had preserved, and arrayed thus, noiselessly to leave the castle and take her way amid the falling leaves and rushing wind of the autumn night towards the cloister she had deserted many years ago.

As she walked on, she counted the beads of her rosary and pondered on the life she had enjoyed.

Thus, undaunted, she continued her pilgrimage until she stood once more before the cloister-gate. She knocked. The now aged gatekeeper opened, greeting her casually as though she had been absent but half an hour.

Beatrice passed by her and, entering the chapel, cast herself upon her knees before the altar of the Virgin, who thus addressed her: "Thou hast been gone long, my daughter. All these years have I performed thy service, but I am glad now that thou hast returned and canst take charge of the keys once more."

And the Virgin bent down and handed the keys to Beatrice, who was transported in joy and wonder over the great miracle. She entered at once upon her service, putting

this and that in order, and when the bell tolled the noonday hour, she found her way once more to the dining-hall.

Many of the sisters had grown old, others had died, new ones had come, and a strange abbess sat at the head of the table. No one seemed to notice the changes that had come over Beatrice, who had now taken her old-time seat, for the Virgin had performed the service in the person of Beatrice herself.

Ten years passed by and in the cloister preparations were in progress for the celebration of a great festival. On this occasion, each nun had pledged herself to lay upon the altar of the Virgin her rarest offering.

And thus one embroidered a costly banner, another a covering for the altar, and a third a chasuble. One wrote a Latin hymn, and a second set it to music, while another ornamented a prayerbook with drawings. Whoever was not at all able to do a thing of this sort, sewed a new garment to serve as a gift for the Christmas-tide, while the cook, perhaps, baked a dish of cakes.

Beatrice alone, listless, and absorbed in memories, dreams of the past, had provided no offering.

When, therefore, on the festal day, she brought no gift whatever, her sister nuns were amazed and chided her, and thus it happened that she stood humbly a bit to one side in the flower-bedecked sanctuary, as the nuns, in festive procession, laid their tributes in turn upon the altar, to the tolling of bells and the burning of incense.

And now the sisters raised up their voices and sang to the sound of music, and, as they did so, there appeared, clattering down the highway, a hoary horseman and eight stately youths, full armored, well mounted and followed by eight squires, ahorse. It was Wonnebold taking his sons to join the army of the Emperor.

Attracted by the festive service within, they drew up to the cloister gate, dismounted, and entered to offer up a prayer to the Virgin.

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With varying fortunes the years passed by, and as twelve summers came and went, she bore her husband eight sons, who grew up like young stags.

When now the oldest numbered eighteen winters Beatrice arose one night in autumn from her husband's side, carefully laid away all of her worldly attire in the selfsame chests from which they had been taken years ago, and locked them.

In her bare feet now she stole from one bed to another, kissing her eight sons in turn, and finally laying the keys down by the side of her sleeping husband, she bent over him and imprinted a kiss of farewell upon his lips.

And now it was but the work of a moment to cut off the long tresses and to don her nun's garb of dark color, which she had preserved, and arrayed thus, noiselessly to leave the castle and take her way amid the falling leaves and rushing wind of the autumn night towards the cloister she had deserted many years ago.

As she walked on, she counted the beads of her rosary and pondered on the life she had enjoyed.

Thus, undaunted, she continued her pilgrimage until she stood once more before the cloister-gate. She knocked. The now aged gatekeeper opened, greeting her casually as though she had been absent but half an hour.

Beatrice passed by her and, entering the chapel, cast herself upon her knees before the altar of the Virgin, who thus addressed her: "Thou hast been gone long, my daughter. All these years have I performed thy service, but I am glad now that thou hast returned and canst take charge of the keys once more."

And the Virgin bent down and handed the keys to Beatrice, who was transported in joy and wonder over the great miracle. She entered at once upon her service, putting

this and that in order, and when the bell tolled the noonday hour, she found her way once more to the dining-hall.

Many of the sisters had grown old, others had died, new ones had come, and a strange abbess sat at the head of the table. No one seemed to notice the changes that had come over Beatrice, who had now taken her old-time seat, for the Virgin had performed the service in the person of Beatrice herself.

Ten years passed by and in the cloister preparations were in progress for the celebration of a great festival. On this occasion, each nun had pledged herself to lay upon the altar of the Virgin her rarest offering.

And thus one embroidered a costly banner, another a covering for the altar, and a third a chasuble. One wrote a Latin hymn, and a second set it to music, while another ornamented a prayerbook with drawings. Whoever was not at all able to do a thing of this sort, sewed a new garment to serve as a gift for the Christmas-tide, while the cook, perhaps, baked a dish of cakes.

Beatrice alone, listless, and absorbed in memories, dreams of the past, had provided no offering.

When, therefore, on the festal day, she brought no gift whatever, her sister nuns were amazed and chided her, and thus it happened that she stood humbly a bit to one side in the flower-bedecked sanctuary, as the nuns, in festive procession, laid their tributes in turn upon the altar, to the tolling of bells and the burning of incense.

And now the sisters raised up their voices and sang to the sound of music, and, as they did so, there appeared, clattering down the highway, a hoary horseman and eight stately youths, full armored, well mounted and followed by eight squires, ahorse. It was Wonnebold taking his sons to join the army of the Emperor.

Attracted by the festive service within, they drew up to the cloister gate, dismounted, and entered to offer up a prayer to the Virgin.

Within the sanctuary, all were astounded at the spectacle of the iron-clad old man kneeling with eight youthful warriors, steel-clad and looking like so many armored angels. The sister-musicians became confused, and for a moment the music ceased altogether.

Beatrice recognized her sons and her husband. She uttered a cry, hastened towards them, and, making herself known to them, she told her secret, and told, too, of the great miracle that had been vouchsafed her.

Now all confessed that hers indeed had been the richest offering. And even as they spoke there appeared upon each young warrior's head, bowed in prayer, a garland of fresh oak leaves, the testimony and the sign manual of the Queen of the Heavens.

The Vesper Hour

Conducted by Chancellor John H. Vincent.

AMIEL'S JOURNAL

For this translation of the widely known *Journal Intime* by Henri-Frédéric Amiel, English readers are indebted to Mrs. Humphry Ward, whose interest in his remarkable *Journal* has made her eager to widen its circle of readers. Amiel was born in Geneva, Switzerland, September, 1821, of French descent, his ancestors having left France after the Revocation of the Edict of Nantes. He was a man of extraordinary insight and critical powers freely exercised not only during his student days at Berlin but in periods of wide travel and observation. He was the intimate friend of a noble circle of historians, thinkers, and critics and his deeply religious nature possessed a peculiar attraction for those who discerned the loftiness of his spiritual views. Much of his life was spent as professor in the University of Geneva, Switzerland, where he died in the spring of 1881.

(Where no other name is mentioned, Geneva is to be understood as the author's place of residence.)

Berlin, 16th July 1848.—There is but one thing needful—to possess God. All our senses, all our powers of mind and soul, all our external resources, are so many ways of approaching the Divinity, so many modes of tasting and of adoring God. We must learn to detach ourselves from all that is capable of being lost, to bind ourselves absolutely only to what is absolute and eternal, and to enjoy the rest as a loan, a usufruct. . . To adore, to understand, to receive, to feel, to give, to act: there is my law, my duty, my happiness, my heaven. Let come what come will—even death. Only be at peace with self, live in the presence of God, in communion with Him, and leave the guidance of existence to those universal powers against whom thou canst do nothing! If death gives me time, so much the better. If its summons is near, so much the better still; if a half-death overtake me, still so much the better, for so the path of success is closed to me only that I may find opening before me the path of heroism, of moral greatness and resignation. Every life has its potentiality of greatness, and as it is impossible to be outside God, the best is consciously to dwell in Him.

Berlin, 20th July 1848.—It gives liberty and breadth to thought, to learn to judge our own epoch from the point of view of universal history, history from the point of view of geological periods, geology from the point of view of astronomy. When the duration of a man's life or of a people's life appears to us as microscopic as that of a fly, and inversely, the life of a gnat as infinite as that of a celestial body, with all its dust of nations, we feel ourselves at once very small and very great, and we are able, as it were, to survey from the height of the spheres our own existence, and the little whirlwinds which agitate our little Europe.

1st October 1849.—Yesterday, Sunday, I read through and made extracts from the Gospel of St. John. It con-

firmed me in my belief that about Jesus we must believe no one but himself, and that what we have to do is to discover the true image of the founder behind all the prismatic refractions through which it comes to us, and which alter it more or less. A ray of heavenly light traversing human life, the message of Christ has been broken into a thousand rainbow colours, and carried in a thousand directions. It is the historical task of Christianity to assume with every succeeding age a fresh metamorphosis, and to be for ever spiritualizing more and more her understanding of the Christ and of salvation.

16th April 1855.—I realized this morning the prodigious effect of climate on one's state of mind. I was Italian or Spanish. In this blue and limpid air, and under this southern sun, the very walls smile at you. All the chestnut trees were *en fête;* with their glistening buds shining like little flames at the curved ends of the branches, they were the candelabra of the spring decking the festival of eternal nature. How young everything was, how kindly, how gracious!—the moist freshness of the grass, the transparent shadows in the courtyards, the strength of the old cathedral towers, the white edges of the roads. I felt myself a child; the sap of life mounted again into my veins as it does in plants. How sweet a thing is a little simple enjoyment! And now, a brass band which has stopped in the street makes my heart leap as it did at eighteen. Thanks be to God; there have been so many weeks and months when I thought myself an old man. Come poetry, nature, youth, and love, knead my life again with your fairy hands; weave round me once more your immortal spells; sing your siren melodies, make me drink of the cup of immortality, lead me back to the Olympus of the soul. Or rather, no Paganism! God of joy and of grief, do with me what Thou wilt; grief is good, and joy is good also. Thou art leading me now through joy. I take it from Thy hands, and I give Thee thanks for it.

17th April 1855.—The weather is still incredibly brilliant, warm, and clear. The day is full of the singing of birds, the night is full of stars—Nature has become all kindness, and it is a kindness clothed upon with splendour.

For nearly two hours have I been lost in the contemplation of this magnificent spectacle. I felt myself in the temple of the infinite, in the presence of the worlds, God's guest in this vast nature. The stars wandering in the pale ether drew me far away from earth. What peace beyond the power of words, what dews of life eternal, they shed on the adoring soul! I felt the earth floating like a boat in this blue ocean. Such deep and tranquil delight nourishes the whole man—it purifies and ennobles. I surrendered myself,—I was all gratitude and docility.

21st April 1855.—I have been reading a great deal: ethnography, comparative anatomy, cosmical systems. I have traversed the universe from the deepest depths of the empyrean to the peristaltic movements of the atoms in the elementary cell. I have felt myself expanding in the infinite, and enfranchised in spirit from the bounds of time and space, able to trace back the whole boundless creation to a point without dimensions, and seeing the vast multitude of suns, of milky-ways, of stars, and nebulae, all existent in the point.

And on all sides stretched mysteries, marvels, and prodigies, without limit, without number, and without end. I felt the unfathomable thought of which the Universe is the symbol live and burn within me; I touched, proved, tasted, embraced my nothingness and my immensity; I kissed the hem of the garments of God, and gave Him thanks for being Spirit and for being Life. Such moments are glimpses of the divine. They make one conscious of one's immortality; they bring home to one that an Eternity is not too much for the study of the thoughts and works of the Eternal; they awaken in us an adoring ecstasy and the ardent humility of love.

4th December 1863.—The whole secret of remaining young in spite of years, and even of gray hairs, is to cherish enthusiasm in oneself, by poetry, by contemplation, by charity,—that is, in fewer words, by the maintenance of harmony in the soul. When everything is in its right place within us, we ourselves are in equilibrium with the whole work of God. Deep and grave enthusiasm for the eternal beauty and the eternal order, reason touched with emotion and a serene tenderness of heart—these surely are the foundations of wisdom.

Wisdom! how inexhaustible a theme! A sort of peaceful aureole surrounds and illumines this thought, in which are summed up all the treasures of moral existence, and which is the ripest fruit of a well-spent life. Wisdom never grows old, for she is the expression of order itself,—that is, of the Eternal. Only the wise man draws from life, and from every stage of it, its true savor, because only he feels the beauty, the dignity, and the value of life. The flowers of youth may fade, but the summer, the autumn, and even the winter of human existence, have their majestic grandeur, which the wise man recognizes and glorifies. To see all things in God; to make of one's own life a journey towards the ideal; to live with gratitude, with devoutness, with gentleness and courage;—this was the splendid aim of Marcus Aurelius.

3d April 1865.—What doctor possesses such curative resources as those latent in a spark of happiness or a single ray of hope? The mainspring of life is in the heart. Joy is the vital air of the soul, and grief is a kind of asthma complicated by atony. Our dependence upon surrounding circumstances increases with our own physical weakness, and on the other hand, in health there is liberty. Health is the first of all liberties, and happiness gives us the energy which is the basis of health. To make any one happy, then, is strictly to augment his store of being, to double the inten-

sity of his life, to reveal him to himself, to ennoble him and transfigure him. Happiness does away with ugliness, and even makes the beauty of beauty. The man who doubts it, can never have watched the first gleams of tenderness dawning in the clear eyes of one who loves;—sunrise itself is a lesser marvel. In Paradise, then, everybody will be beautiful. For, as the righteous soul is naturally beautiful, as the spiritual body is but the visibility of the soul, its impalpable and angelic form, and as happiness beautifies all that it penetrates or even touches, ugliness will have no more place in the universe, and will disappear with grief, sin, and death. . .

Heroism, ecstasy, prayer, love, enthusiasm, weave a halo round the brow, for they are a setting free of the soul, which through them gains force to make its envelope transparent and shine through upon all around it. Beauty is, then, a phenomenon belonging to the spiritualization of matter. It is a momentary transfiguration of the privileged object or being—a token fallen from heaven to earth in order to remind us of the ideal world.

15th April 1870.—*Crucifixion!* That is the word we have to meditate today. Is is not Good Friday?

. . . . . .

Suffering was a curse from which man fled; now it becomes a purification of the soul, a sacred trial sent by Eternal Love, a divine dispensation meant to sanctify and ennoble us, an acceptable aid to faith, a strange initiation into happiness. O power of belief! All remains the same, and yet all is changed. A new certitude arises to deny the apparent and the tangible; it pierces through the mystery of things, it places an invisible Father behind visible nature, it shows us joy shining through tears, and makes of pain the beginning of joy. And so, for those who have believed, the tomb becomes heaven, and on the funeral pyre of life they sing the hosanna of immortality.

In the Home Reading of the Chautauqua Literary and Scientific Circle (C. L. S. C.) Continental European, Classical, English, and American subjects are covered in a four years' course of which each year is complete in itself. The Round Table Department contains study helps and other items of interest to readers.

THE SNOWING OF THE PINES

Softer than silence, stiller than still air
Float down from high pine-boughs the slender leaves.
The forest floor its annual boon receives
That comes like snowfall, tireless, tranquil, fair.
Gently they glide, gently they clothe the bare
Old rocks with grace. Their fall a mantle weaves
Of paler yellow than autumnal sheaves,
Or those strange blossoms the witch-hazels wear.
Athwart long aisles the sunbeams pierce their way;
High up, the crows are gathering for the night;
The delicate needles fill the air; the jay
Takes through their golden mist his radiant flight;
They fall and fall, till at November's close
The snow-flakes drop as lightly—snows on snows.

—*Thomas Wentworth Higginson.*

CLASS OF 1913

Incoming reports seem to show that the present seniors are holding up unusually well in numbers. The president expects a large number to go through the Golden Gate, whose picture is shown on another page, next August.

DEATH OF ONE OF CHAUTAUQUA'S EARLY COUNSELORS

Chautauqua, as she looks back over the wonderful years of her history, remembers today with reverent affection her noble counselor, Bishop Henry White Warren, one of the earliest of that long line of distinguished men who discerned the real greatness of the Chautauqua Idea and gladly sprang forward to welcome it and to render their highest service in the days of its earliest beginning. Many of the old Chautauquans recall those days when Dr. Warren, who two years later was elected a Bishop of the Methodist Episcopal Church, was affectionately recognized by C. L. S. C. readers as one of their special Counselors. He gave the first Recognition Day address to the C. L. S. C. when the Class of '82, after facing the responsibility of being the first class to give the Home Reading Course a practical test, were to express their faith by their works. Seventeen hundred men and women were the honored survivors of that great class of 8,000 members who had ventured on their high emprise four years earlier, and no distinguished scholar ever addressed a graduating class like unto this. Old men and women, young men and maidens, people in all the fulness of middle life, strong to venture and achieve, had seized upon this wonderful opportunity like a band of crusaders. That spirit has never died out in these years that have followed. True to its ideals has been that first Class of '82, and Chautauqua's loved Chancellor, still spared to us, looks with peculiar tenderness upon these veterans as they file before him in the pageant of Recognition Day, many of them now old men and women but others still vigorous to bear banners and to give the famous yell of the '82's, "Height to height, Pioneer." Bishop Warren's address to those 1,700 immortals, the first Chautauquans to receive C. L. S. C. diplomas, was characteristic of the man whose exhilarating volume, "Recreations in Astronomy" had been one of the first books put into their hands. How well many of them still recall the opening words of its closing chapter, "The

universe of God's name writ large. Thought goes up the shining suns as golden stairs and reads the consecutive syllables—all might, and wisdom, and beauty."

A touch of poetry in the thought of the Bishop was frequently characteristic of him. In his stirring Recognition Day address he said: "What kind of a stupidity would a world be where a man's reason understood everything? A world with its mornings reduced to man's comprehension, its bird songs graded down to the scale of a jewsharp, its roses to a colored rag on a bonnet, all grandeurs gone, all lightnings quenched, all vegetation blighted. It were worse than Sahara, for there the lichen on the stones, each bit of crystallization, every dewdrop mirroring the infinite heavens is past our finding out. It is because the spiritual enspheres us and makes our surroundings, that we are provoked into greatness by the mystery of every inch of earth and the infinite sweep of heaven."

He entered heartily into the enthusiasm of those early days. Some of us remember the telescope which he had placed on a convenient hill top at Chautauqua and the dainty invitations hektographed with due simplicity, mentioning that Luna and Venus would be at home to their friends that night at a given hour. When Bishop Vincent's eightieth birthday was celebrated last February Bishop Warren's greeting took the form of a reminiscence of the days when he and Bishop Vincent sat side by side and discussed with enthusiasm plans for the new reading circle then developing to maturity in Bishop Vincent's imagination.

Bishop Warren was a famous traveler and an undaunted mountain climber as his ascent of the Matterhorn testifies. He was widely known also in the mission fields of his own denomination and as a brilliant speaker and friend of every good cause. His last visit to Chautauqua was in the summer of 1907 when he gave several public addresses and one C. L. S. C. Round Table in memory of the old days. Mrs. Warren accompanied him and many remember her friendly

personality with pleasure. The following telegram was sent to her from Chautauqua on the occasion of her husband's death:

Mrs. Henry W. Warren,
University Park, Denver, Col.

The Chautauqua Institution and thousands of Chautauquans with a sense of personal loss send sincere sympathy and pay tribute to the noble character and inspiring influence of Bishop Warren.

George E. Vincent, President.

"THE EVOLUTION OF MRS. THOMAS"

No more true or touching story of the C. L. S. C. has ever been written than the widely known little tale entitled "The Evolution of Mrs. Thomas." The recent death of its author, Mrs. Mary H. Field, which occurred at San Diego, California, on July 20, recalls her noble services to Chautauqua when as secretary of the Pacific Coast Branch of the Chautauqua Literary and Scientific Circle from 1883 and for the ten years following, she watched the development of the work with intense interest, writing friendly letters to circles and readers up and down the coast, sharing all the new educational movements about her and then with an ever-ready pen adding as a crowning touch to her labors this exquisite little story, "The Evolution of Mrs. Thomas." The story is an account of a New England woman, transplanted to California, when, as her children begin to grow up, she begins to realize that she is dropping behind them, that while they love and respect her they look upon her as one not to be expected to keep pace with their own new knowledge. At a critical moment an advertisement of the C. L. S. C. falls in her way and the amazing changes in her own life and in that of her household in the years that follow are recounted with a truth to life which gives the story a peculiar power and has revealed to many C. L. S. C. readers latent possibilities for growth which they themselves

possess. The story has been read repeatedly both at Chautauqua and at other assemblies. Mrs. Field was a woman of rare literary gifts with a fine sense of humor which gave to her writings a touch that was especially appealing. A writer in a recent Pacific Coast journal says of her, "Her ready pen was at the service of every good cause and generous to grace social occasions. Many a graphic report, or tenderly written personal tribute, charming poem or *jeu d'esprit* remains, the best history of the event that called it forth. Their merit made them constantly sought for publication. A missionary appeal would in her hands take the form of a quaint and moving story—"Ezra and Me and the Missionary Boards." Her gay little parody, "This is the Church Mrs. Cobb Built," preserves for smiles and tears the roll-call and the very spirit of the united effort that enlarged the building of the old pioneer First Church, afterward laid low by the earthquake."

Many years ago when Mrs. Field's little tale of Mrs. Thomas appeared, Dr. Edward Everett Hale, who was long a counselor and staunch friend of the C. L. S. C., expressed his delight in its captivating qualities and its delicate interpretation of the daily life of many a struggling woman. Later he met Mrs. Field in California and as he grasped her hand, said warmly, "Did you write 'The Evolution of Mrs. Thomas?' God bless you!" Bishop Vincent's deep appreciation of her work was also one of the experiences of her life which she always cherished and Chautauqua will hold in grateful remembrance her devoted service to the cause which she so thoroughly appreciated and did so much to foster.

THE C. L. S. C. VERANDA

Beside the always-popular Book Store at Chautauqua, New York, is the C. L. S. C. Veranda. During the Assembly it is one of the most inviting spots on the grounds, with its awning, its comfortable seats, and its hospitable welcome

Chancellor John H. Vincent's latest pictures

The "Lady of the Veranda," Mrs. S. Hamilton Day, talking over the coming year's course with a group of readers at Chautauqua, New York, in the summer of 1912

House of the President of the C. L. S. C. of Huntington, West Virginia

Class of 1912, Kirwin, Kansas

Bishop Henry W. Warren (Methodist Episcopal), Denver, Colorado

from a cheerful hostess. This year, as last, Mrs. S. Hamilton Day was the "Lady of the Veranda," and many are the C. L. S. C. readers who look back with gratitude to the conversation with her which decided them to take up the reading. Our picture in this Round Table shows Mrs. Day talking over the new books with an interested group.

AN ATTRACTIVE YEAR BOOK

The C. L. S. C. of Leipsic, Ohio, has prepared a pretty collection of programs with a cover in the club colors, gold and white. Each program is on a separate page which may be detached if desired, and each is prefaced by a well-chosen motto.

BOOKS VS. HOUSEWORK

"My books and kitchen utensils have been at war with each other for a long time and the struggle will not end as long as life shall last," writes a recent graduate. That is true of most of us if we may put a liberal interpretation upon "kitchen utensils," and because it is so is the reason why everybody should work out for himself, even in a homespun way, some sort of scientific management which will apply on both utensils and books. Find out the best way to do the housework or whatever it may be so that it will not occupy every moment of time. There always is such a way. It is equally important to learn how to read without dawdling or day-dreaming. Give your best attention to whatever you do and don't let your activities overlap.

WORTH-WHILE TALK

Monologue is not conversation. The art of conversation requires both the give and the take of talk, and the people who acquire the art truly are those who bring out the best

in others and who give their best in return. On some one subject or another everybody knows more than you do. Find out what that topic may be with this or that acquaintance, and encourage him to talk about it. Then if he reciprocates tactfully, pay him back in his own coin from your choicest treasure.

CLASS OF 1888

The president of 1888, Dr. A. E. Dunning, is planning to be at Chautauqua next year, as the following letter indicates:

Hôtel des Trois Rois à Bâle,
Bâle, June 26, 1912.

My dear Classmates of '88, C. L. S. C.:

In a few days you will be gathering at Chautauqua, survivors of that great and enthusiastic company who held our first meeting together twenty-eight years ago. We nearly all were crowned with dark or auburn hair then, and the blood coursed rapidly through our veins. Most of us who are left wear, I hope, today that crown of glory which the Scriptures speak of as the hoary head found in the way of righteousness. (My crown, by the way, is worn pretty thin!) Our work in this sphere of our lives is mainly completed, but I congratulate you on having shared your ideals and in some degree your experiences. It has been worth much to us that we have belonged to a class, the '88s, whose lives have flowed in one current, at least so far as we have been loyal to Chautauqua. And now you come to the old meeting place to see others do as we did and set out together on the long journey we have taken. Let us keep fresh and strong our sympathy with them, and have a generous faith that they will show their faith and character by worthy deeds.

I wish I could be with you to recall other days and give and take hearty hand clasps with you. I am losing a good deal this year by absence from home. My class at Yale held its forty-fifth anniversary this week, and expects to have only one more meeting, the fiftieth. But I hope to be at Chautauqua next summer, our twenty-fifth.

I laid aside last summer the work I had carried for twenty-two years as editor of the Congregationalist, and set out on a year's journey around the world to see the countries and peoples we Chautauquans had so long been reading about. The one chief lesson I have learned is the essential kinship of all mankind. Everywhere among peoples of all colors and conditions I have found good men and women and in all the countries I have visited

kindnesses have been shown to my wife and to me. I have seen rediscovered temples of dead religions in Japan, Corea, China, India, Ceylon, Egypt, Palestine, and Turkey. But in all these lands I have seen men and women loving children, cordial to strangers and often trying to make the best of hard conditions. On the whole I have come to the conclusion that this is a good world, ruled by a good God who is revealing himself through those who seek him, and that in every nation those who work righteousness are acceptable to him.

I imagine that only a little company of our '88 comrades will sit in their headquarters under our dear old banner. But be assured that this round world is growing better and that there are millions trying to make it better. I have been through two wars on this journey. In China last November and December I was in excited cities, in meetings of Chinese and foreigners, and in camps of the now successful revolutionists. They were working in the hope of helping their fellow-men to freedom and to happier homes. I went through the Dardanelles on the last ship entering the Straits before they were closed. I visited several of the islands in the AEgean Sea captured by Italian men of war. And now I have been two months in Italy, part of the time in families whose sons are in the army. I am sure that the world is getting tired of wars. So let us Chautauquans spend the rest of our years in confident hope of better days. I have asked to have one or two of the articles I have written for publication sent to our beloved Miss Kimball for you, thinking you may like to read them at your meetings. I rejoice to hear that our dear Chancellor Vincent still lives and serves.

With hearty love to you, I am, your president for these many years,

A. E. DUNNING, '88.

C. W. GILL

The author of the critical study of French literature, "Character Portrayal," which appeared in the October magazine, is the head of the Chautauqua Book Store, and, during the winter semesters, an instructor in the Department of English Literature of the University of Chicago. Mr. Gill's naturally fine literary sense has been broadly trained by these two lines of occupation, and any literary analysis that he makes is worthy of the reader's best attention.

Verses Worth Memorizing

INDIAN SUMMER*

These are the days when birds come back,
A very few, a bird or two,
To take a backward look.
These are the days when skies put on
The old, old sophistries of June,—
A blue and gold mistake.
Oh, fraud that cannot cheat the bee,
Almost thy plausibility
Induces my belief,
Till ranks of seeds their witness bear,
And softly through the altered air
Hurries a timid leaf!
Oh, sacrament of summer days,
Oh, last communion in the haze,
Permit a child to join,
Thy sacred emblems to partake,
Thy consecrated bread to break,
Taste thine immortal wine!

—*Emily Dickinson.*

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RULERS OF FRANCE

MEROVINGIAN DYNASTY

481. Clovis
558. Clotaire I (Sole King)
613. Clotaire II "
628. Dagobert I "
638. Clovis II (Sole King)
673. Childeric II "
691. Thierry III "

CAROLINGIAN DYNASTY

752. Pepin the Short
768. Charlemagne
814. Louis the Gentle
840. Lothaire
840. Charles the Bald
877. Louis II
881. Charles the Fat
892. Charles the Simple
936. Louis IV
954. Lothair
986. Louis V

CAPETIAN DYNASTY

987. Hugh Capet
996. Robert
1031. Henry I
1060. Philip I
1108. Louis VI
1137. Louis VII
1180. Philip Augustus
1223. Louis VIII
1226. Louis IX (St. Louis)
1270. Philip III
1285. Philip IV
1314. Louis X
1316. Philip V
1322. Charles IV

HOUSE OF VALOIS

1328. Philip VI
1350. John the Good
1364. Charles V
1380. Charles VI
1422. Charles VII
1461. Louis XI
1483. Charles VIII
1498. Louis XII
1515. Francis I
1547. Henry II
1559. Francis II
1560. Charles IX
1574. Henry III

HOUSE OF BOURBON

1589. Henry IV
1610. Louis XIII
1643. Louis XIV
1715. Louis XV
1774. Louis XVI

THE FIRST REPUBLIC

1792. The Convention
1795. The Directory
1799. The Consulate

THE FIRST EMPIRE

1804. Napoleon I

RESTORATION OF THE BOURBONS

1814. Louis XVIII

"THE HUNDRED DAYS"

1815. Napoleon I

THE SECOND RESTORATION OF THE BOURBONS

1815. Louis XVIII
1824. Charles X
1830. Louis Philippe

THE SECOND REPUBLIC

1848. Louis Napoleon, President

THE SECOND EMPIRE

1852. Napoleon III

THE THIRD REPUBLIC

1870. Provisional Government
1871. M. Thiers, President
1873. Marshal MacMahon, Pres.
1879. M. Grévy, President
1885. M. Grévy, President
1887. M. Carnot, President
1894. Casimir Périer
1895. Felix Faure
1899. Emile Loubet
1906. Armand Fallières

FICTION BASED ON FRENCH HISTORY

Fourteenth Century.	*De Foix.* Mrs. Bray.
	The Knight of Mauleon. A Dumas.
	The Lion of Flanders. Conscience.
	The Jacquerie. G. P. R. James.
	Isabel of Bavaria. Dumas.
	The Burgundian. Angellotti.
Fifteenth Century.	*The Maid of Orleans.* Robinson.
	Agnes Sorel. G. P. R. James.
	Notre Dame de Paris (*Hunchback of Notre Dame*). Victor Hugo.
	Anne of Geierstein, Quentin Durward, Walter Scott.
	The King of a Day. Wilford.
	Mary of Burgundy. G. P. R. James.

NEWS FROM CIRCLES AND READERS

The Round Table welcomed with especial pleasure a member of the Guild of the Seven Seals, and after she had explained how easy it was for graduates to earn seals for their diplomas she added: "I must not close without saying a word in behalf of the Letter Circles. You know that for several years past the classes as they graduated have had an arrangement by which members who might or might not meet wrote letters which were sent about and made a real acquaintanceship among class members." "I belong to the 1911 Letter Circle," said a delegate, "and I find the interchange of opinions and the personal touch of the liveliest interest." "Last summer the new class at Chautauqua (New York), the 1916s, made the same arrangement," contributed an International. "It is the first time that the undergraduates have taken up the idea," said Pendragon. "And we postgraduates," went on the Guild member, "find it a great delight. You see it suits us at all stages," she smiled, as she prepared to read some extracts from one of the letter circles:

"It was with a thrill of joy I opened the Guild package of letters and I think I enjoyed them more this time than ever before because I read them to my circle the next day. They enthused the members to work for more seals and to wish they could attend dear mother Chautauqua."

"We are finishing the course in the Magazines by meeting in the parks. We take our lunch along. We have enjoyed the course

more than ever this year as the books seem to adjust themselves to the trend of the times. I expect to read the C. L. S. C. course as long as I have eyes to see. It is part of my life."

"When your letters reach me I call my friends and we have a feast of good things and your letters are fast making converts to the reading course. I feel I am visiting with kindred spirits. I have not been reading the regular course this year as I am trying to help my grandson prepare for college."

"The Guild is proud of its grandmothers who keep up with the times and college spirit," said the member as she finished. "If any of you want to arrange for Letter Circles in your classes," said Pendragon, "write about it to Miss Una B. Jones of Stittville, New York, and she will start the ball rolling."

"Speaking of graduate work," said a 1912, "I've just left my Alma Mater's sheltering arms, you see, and I don't know much about it. Can anyone tell me some of the things that graduates do?" "There is always occupation for graduates," said Pendragon. "Here is a report from an Alabama circle that will show you how old readers keep busy even when they have read four cycles, sixteen years, and have their diplomas handsomely decorated with seals."

"The Chautauquans of Selma, Alabama, as a club, if not as individuals, are at the luscious age of sixteen; and, to use a good old phrase, they are going on seventeen, for they look forward to next year's C. L. S. C. Course with all the zest of débutantes. We have, for some years, given twenty-five dollars to a Federation scholarship; this past year we transferred this to the industrial scholarship. Through the influence of the County School Improvement Society we Chautauquans sometime since became interested in a school on the outskirts of Selma. In 1911-12 we gave our rural protegé a stove, some pictures, and several files of juvenile magazines. We co-operated with the other clubs to bring Charles Zueblin for two lectures. With an individual unanimity that amounted to club action we united with the doctors and women of our town in securing from Washington an expert to show what could be done toward rendering the outlying quarters as sanitary as possible until sewerage could be extended that far. In this manner we also assisted in organizing and maintaining a Woman's Co-operative Club, a centrally located, well equipped home where girls coming to Selma to work can secure wholesome food and chaperonage for a sum within their meager salaries. The need for such a place is evident from the fact that it has been filled since the day it opened and now has a waiting list. We contributed money, linen, furniture, books and pictures, and feel a club pride that the president of the Chautauquans is one of the most efficient officers of this new philanthropy. In February our Chautauqua

Circle gave a book shower which enriched the Public Library by ninety volumes. Surely these bare bones of our club body are sufficient to show that sixteen consecutive years of C. L. S. C. reading, instead of petrifying a circle, render the members broad minded and altruistic."

"What a splendid record!" exclaimed a Massachusetts woman.

"I have here," said Pendragon, "two accounts of Recognition Day exercises in different parts of the country, one in Maine, and one in Indiana. You will like to see how the spirit and the methods of the New York Chautauqua are followed even at a distance. This report," he went on, unfolding a letter, "is from the corresponding secretary of the Ocean Park Society of the Hall in the Grove. She says:

" 'Recognition Day at Ocean Park, Maine, our New England Chautauqua-by-the-Sea, will long be remembered by all who were fortunate enough to be in this delightful spot on August 15, 1912. With old ocean rolling up his waters on the long stretch of clean white sand and the great pines breathing out sweet balm upon the air the day was beautiful. After the morning devotions the Bible study classes, children's classes, and chorus drill occupied the forenoon. Shortly after noon, one of the finest bands in the state arrived and led the flower children, dressed in white with wreaths of bunch berries on their heads and arms full of flowers, to the sea wall where the undergraduates and members of the S. H. G. joined the procession. When they reached the Granite State Hotel the graduates and speakers fell into line and marched to the Temple Grounds where the four arches were appropriately decorated.

" 'The Recognition Day Exercises were used and three graduates passed through the Golden Gate. Immediately afterward addresses were given in the open, under the pines, before a large and appreciative audience. The subjects were an account of the summer activities at Chautauqua two years ago; an address on the value of correspondence courses and systematic study; a description of the beginnings and aims of the C. L. S. C.; and a recital of incidents proving the helpfulness of the C. L. S. C. Readings and selections by the Assembly Quartet were included in the program. A band concert followed the program. The evening was given up to a fine concert by the Shubert Male Quartet with Miss Bass as reader.' "

"How charming it must have been," said the Anxious One, glancing at the Man Across the Table who for some reason forgot to answer anything but "Charming" as he returned the glance. "Here is what they did at the Fountain Park Chautauqua at Remington, Indiana," said Pendragon, unobservant of this little byplay. "Recognition Day, it appears, was on August 2. Our correspondent says:

" 'Never had Fountain Park appeared more beautiful than on this afternoon when a long line of C. L. S. C. readers preceded by many dainty flower girls marched beneath stately oaks to the Golden Gate. Committees had so planned that the exercises were carried out gracefully and fittingly. In the evening a reunion banquet was served to C. L. S. C. readers. The president of our local Chautauqua Circle most graciously presided as toast mistress, addressing her family of thirty-five. At her request a member of each year's class present responded. There was a complete reunion of one class, the one which passed beneath the arches here in 1910, consisting of four members. Letters from absent Chautauquans were read. The spirit of fellowship, closest sympathy, and good cheer prevailed and it was evident that the year's motto, "To thine own self be true," was embodied in the lives of those present.' "

"I belong to the Sunflower Circle of Wichita," began a Kansas delegate. "That's a famous old circle," interrupted Pendragon. "We think so. We sent three graduates to take their diplomas at the Winfield, Kansas, Assembly." "Good, good." "Our circle is the proud possessor of a beautiful banner wrought on a background of royal purple satin with the letters 'C. L. S. C.' worked in white silk and a large sunflower done in the natural colors. Gold fringe trims the bottom." There was a murmur of approval. "It has figured at a picnic with which we celebrated the ending of last year's work. It was at the summer camp of one of our members, fourteen miles out of the city." "An excursion like that adds zest to an afternoon, doesn't it?" some one commented.

"We had a long program, I assure you. First we did our lesson, the magazine series, and then we gave ourselves over to stunts. There was an original story, a circle history, a monologue, impersonations, readings, songs, fortune telling, travel descriptions, and a spelling match!" "Bravo! That's variety for you!" cried Pendragon while a general rustling of notebooks showed that it was a program worth taking down for future use. "We have received our books for the coming year, and we believe it will prove as interesting and successful as the last, for our members have lost none of their enthusiasm," declared the delegate amid the approving nods of her hearers.

"Now to end with," said Pendragon, "we'll hear the report of the very first meeting for the year of one of our lively southwestern circles, the Kate Kimball C. L. S. C. of St. Louis. 'The members gathered at the house of the president,' the secretary writes. 'The meeting was opened by prayer, followed by the repetition of the mottoes by each member. Our president who was sent as a delegate by the class to the "Home Chautauqua (New York)" came back filled with enthusiasm in regard to the work to be taken up for this year and gave us a talk about what she had enjoyed most while there. We shall all profit by her experiences before the year is gone. Following this came a reading about the material for the coming year taken from the "Chautauqua Quarterly," and also an account of the credits that may be obtained for work done and for special courses of reading. Then we read two chapters in "Social Progress in Contemporary Europe," and after the serving of refreshments, adjourned for a week.' And that," went on Pendragon, "gives us a hint that we should follow. A motion to adjourn is in order."

CLIP THE NEWSPAPERS

These are lively days in the near East and next year's C. L. S. C. reading—the Classical Year—will have to do with the countries about the Mediterranean. Readers who are forehanded will begin now to prepare a scrap-book of newspaper clippings which not only will have present interest in this Continental Year, but will be useful for reference when the 1913-14 work begins.

C. L. S. C. MOTTOES

"We Study the Word and the Works of God."
"Let Us Keep Our Heavenly Father in the Midst."
"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS

OPENING DAY—October 1.
SPECIAL SUNDAY — November second Sunday.
MILTON DAY—December 9.
COLLEGE DAY — January, last Thursday.
LANIER DAY—February 3.
SPECIAL SUNDAY—February, second Sunday.
LONGFELLOW DAY—February 27.
SHAKESPEARE DAY—April 23.
ADDISON DAY—May 1.
SPECIAL SUNDAY—May, second Sunday.
INTERNATIONAL PEACE DAY—May 18.
SPECIAL SUNDAY—July, second Sunday.
INAUGURATION DAY — August, first Saturday after first Tuesday.
ST. PAUL'S DAY—August, second Saturday after first Tuesday.
RECOGNITION DAY—August, third Wednesday.

OUTLINE OF REQUIRED READING FOR DECEMBER

FIRST WEEK—NOVEMBER 26-DECEMBER 3

"Paris of the Renaissance" (THE CHAUTAUQUAN, "Reading Journey in Paris," III).

"Spirit of Democracy and the Literary Awakening;" "What the Renaissance Meant to France" (Smith, Chapters III, IV).

SECOND WEEK—DECEMBER 3-10

"L. Forrer, the Swiss President. The People Sovereign." (THE CHAUTAUQUAN, "European Rulers").

"Labor Legislation in England and on the Continent;" "The Care of the Poor in England and on the Continent" (Ogg, Chapters XV and XVI).

THIRD WEEK—DECEMBER 10-17

"Germany and the Common Man;" "The Spread of Social Insurance;" "Other Helps—Co-operation, Profit-sharing, etc." (Ogg, Chapters XVII, XVIII, XIX).

FOURTH WEEK—DECEMBER 17-24

"The Frenchman and His Savings;" "Advance of the Freedom of the Individual in Law, Religion and Education;" "The Growth of Socialism" (Ogg, Chapters XX, XXI, XXII).

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLES

During the study of Ogg's "Social Progress in Contemporary Europe" constant reference should be made to the books listed in the bibliography published in the September Magazine.

FIRST WEEK. NOVEMBER 26—DECEMBER 3

1. *Paper* tracing the growth of French democracy as told in "Paris of the Renaissance" and in Chapters III and IV of Smith's "Spirit of French Letters."
2. *Biographies* of Jacques de Molay; the "Black Prince;" Étienne Marcel; Hugh Aubriot; Isabeau of Bavaria; Henry V of England; Jeanne Darc; Louis XI of France (Cox's "Crusades;" Coman & Kendall's "A Short History of England;" Lansdale's "Paris;" Bangs's "Jeanne d'Arc;" Boutet de Monvel's "Joan of Arc;" Duruy's "A History of France").
3. *Talk* illustrated by drawings, photographs, etc. "How Gothic Architecture became Flamboyant, then Transitional, then Renaissance" (Fergusson's "Illustrated Handbook of Architecture").
4. *Explanation* showing how Froissart's and Commynes' work represent the spirit of their times and how they differed from each other (Froissart's "Chronicles;" Commynes' "Memoirs" and extracts in the Warner Library of the World's Best Literature).
5. *Comparison* of "Renard the Fox" and "The Romance of the Rose," with readings.
6. *Readings* from Villon (Warner Library; Longfellow's "Poetry of Europe;" Smith).
7. *Summary* of Mrs. Boguslawski's article in this magazine.

SECOND WEEK. DECEMBER 3—10.

1. *Summary* of Mr. Bestor's article in this magazine, re-enforced by "A Reading Journey through Switzerland" in THE CHAUTAUQUAN for August, 1908.
2. *Roll Call.* "Outline of the History of Switzerland" ("The Story of Switzerland" by Stead and Hug).
3. *Book Review* of "Swiss Life in Town and Country" by Story.
4. *Synopsis* of "How Switzerland deals with her Unemployed" in 19th *Century* for November, 1908.
5. *Comparison* of Chapter XV, Ogg's "Social Progress in Contemporary Europe" with corresponding material in Cheyney's "Industrial and Social History of England" and Warner's "Landmarks in English Industrial History."
6. *Expansion* of Chapter XVI, Ogg, by use of Percy Alden's articles on "Democratic England," and articles on American social work in THE CHAUTAUQUAN for 1910-11.
7. *Reading* from Schiller's "William Tell."

THIRD WEEK. DECEMBER 10—17.

1. *Roll Call.* "Highways and Byways" in this magazine.
2. *Summary* of Chapter XVII, Ogg, reinforced by Chapters IV and XXV of Sidgwick's "Home Life in Germany."
3. *Book Review* of Dawson's "German Life in Town and Country."
4. *Synopsis* of articles on social insurance in *World's Work*, October, 1907; *Engineering Magazine*, April, 1907; July, 1907, September, 1909; *Survey*, April 24, 1909; THE CHAUTAUQUAN, March, 1905, June, 1908; 19th *Century*, February, 1909; U. S. Bureau of Labor Bulletin, May, 1908.
5. *Debate.* "Are Labor Unions Beneficial?" (see bibliography in Paul M. Pearson's "Intercollegiate Debates;" book titles 5-12 on page 364 of Ogg's "Social Progress").

6. *Reading.* "Sister Beatrice" in the Library Shelf of this magazine.

FOURTH WEEK. DECEMBER 17—24.

1. *Discussion* of wage problems under the subjects of "living wage," "minimum wage," "sweating," "bonus system," "piece work," "profit sharing." (Frequent articles in the *Survey;* articles under "Wages" in Readers' Guide to Periodical Literature).
2. *Book Reviews* of one in each of the following groups on page 364, Ogg; Bowley or Gilman; Klemm; Hillquit or Ely's second title.
3. *Synopsis* of the following articles: "Public School Education in England" in *Contemporary Review,* June, 1909; "Daily Life in the German School" in *Educational Review,* January, 1908; "Popular Education in Ireland" in *The Nation,* December 21, 1905; "State-aided Schools in Scotland" in *School Review,* November, 1907.
4. *Debate* between an individualist and a socialist.
5. *Analysis* of Mr. Gill's article, "Character Portrayal," in the October CHAUTAUQUAN, reinforced by Chapters V and XII of Hamilton's "Materials and Methods of Fiction."
6. *Reading* from William Morris's "The Dream of John Ball."

TRAVEL CLUB

Travel clubs should be provided with Baedeker's "Paris," latest edition. A large map of Paris and a pocket atlas of Paris and the vicinity may be had of the Book Store, Chautauqua, N. Y., for 80 cents each. Every member should do his best to contribute photographs, postcards, pictures in books, and any interesting Paris mementoes he may have to a general collection which should be on exhibition at each meeting.

FIRST WEEK

1. *Review* of French conditions at the time of St. Louis' death (Duruy's "History of France," Chapters XXIV and XXV).
2. *Composite Story* of the reign of Philip the Fair (Duruy, Chapter XXVI).
3. *Sketch* of the history of the Knights Templars (Cox's "Crusades;" Haynie's "Paris Past and Present").
4. *Outline* of Thierry's "The Formation and Progress of the Third Estate in France."
5. *Readings* summarizing "Social France in the Time of Philip Augustus" by Luchaine, translated by Krehbiel. Whenever possible during this summary points of resemblance and contrast with the times of Louis IX and of Philip the Fair should be indicated.

SECOND WEEK

1. *Roll Call.* Events in Duruy, Chapter XXVII.
2. *Genealogical Table* on blackboard showing how the House of Valois came to the throne (Duruy).
3. *Quiz* on the Hundred Years' War (Duruy; Coman & Kendall's "A Short History of England;" Oman's "The Hundred Years' War;" Creasy's "Fifteen Decisive Battles").
4. *Readings* about the Hundred Years' War from Froissart's "Chronicles;" Smith's "Spirit of French Letters").

5. *Story* of Jeanne Darc (Bangs's "Jeanne d'Arc;" Mark Twain's "Joan of Arc;" Boutet de Monvel's "Joan of Arc").
6. *Book Review* of Robinson's "The Maid of Orleans."
7. *Readings*, with assignment of parts, of Shakespeare's "Henry V."

THIRD WEEK

1. *Comparison* of the map of Paris under Philip Augustus in the October magazine with that of Paris under Charles V in this issue.
2. *Biographies.* "Étienne Marcel," "Bertrand du Guesclin," "Hugh Aubriot" (Duruy; Jamison's "The Life and Times of Bertrand du Guesclin;" encyclopedias).
3. *Readings* from Christine de Pisan (Quoted in Smith's "Spirit of French Letters").
4. *Roll Call.* Events connected with the Maison aux Piliers (Hôtel de Ville) up to the present time (Baedeker; Lansdale's "Paris;" Haynie; Martin's "Stones of Paris;" Hamerton's "Paris," Chapter VII).
5. *Book Review* of Dumas' "Isabel of Bavaria" or Angellotti's "The Burgundian."
6. *Readings* from Reade's "The Cloister and the Hearth" selected to show mediaeval customs.

FOURTH WEEK

1. *Roll Call.* "Events connected with the Bastille" (Baedeker; Lansdale; Haynie; Martin; Hare's "Paris.")
2. *Character Study* of "Louis XI" (Duruy; Commynes' "Chronicle" of which extracts may be found in the Warner "Library of the World's Best Literature").
3. *Reading* from Commynes (Warner Library).
4. *Debate* as to which was the greater monarch, Louis IX or Louis XI (see previous references for Louis IX; and Willert's "The Reign of Louis XI").
5. *Book Review* of Scott's "Quentin Durward."
6. *Original Story;* time, reign of Louis XI; place, Paris. The object of this story should be to introduce information about manners, customs, dress, domestic architecture, etc.
7. *Readings* from Burckhardt's "Civilization of the Renaissance in Italy," Parts III and IV.

REVIEW AND SEARCH QUESTIONS ON DECEMBER READING

EUROPEAN RULERS: THEIR MODERN SIGNIFICANCE. CHAPTER III. "LUDWIG FORRER, THE SWISS PRESIDENT"

1. How is Switzerland handicapped? 2. What has her government in common with ours? 3. Describe the Glarus open-air parliament. 4. How does this meeting help to an understanding of Swiss political life? 5. What has been the career of President Forrer? 6. Of Vice-President Müller? 7. What are the duties of the president? 8. What are the departments of the government? 9. Describe the Federal Council. 10. The Federal Assembly and its two councils. 11. Discuss the initiative and referendum in Switzerland. 12. What is said of political parties in Switzerland? 13. What makes the

effectiveness of the Swiss army? 14. How is Switzerland important internationally? 15. Speak of the excellence of Swiss institutions.

REVIEW QUESTIONS ON A READING JOURNEY IN PARIS
CHAPTER III. PARIS OF THE RENAISSANCE.

1. Who succeeded Louis IX? 2. What sort of man was Philip the Fair and what were his chief activities? 3. What happened to the Temple? 4. What is the date of the Church of St. Leu? 5. What were the *étuves?* 6. How did the house of Valois come to the throne and what was the cause of the Hundred Years War? 8. What did Étienne Marcel do? 9. What has been the history of the House of Pillars and its successors? 10. Who started the new city wall? 11. What was the Bastille originally? 12. What other improvements did Charles V make in Paris? 13. When was the visit of the Emperor of Germany? 14. What were the *Maillotins?* 15. Describe the festivities connected with the king's marriage. 16. What troubles stirred France at the beginning of the 15th century? 17. Connect Jeanne Darc with Paris. 18. What sort of man was Louis XI and what advantages did he bring to France? 19. What was the most important result of Charles VIII's war in Italy? 20. What are some of the churches belonging to this period? 21. What are some of the examples of domestic architecture?

SEARCH QUESTIONS ON DECEMBER READING

1. What was the Latin name of Switzerland? 2. How many cantons are there? 3. What is the highest mountain?

1. What woman bore the title of King of France? 2. Under what circumstances did King John the Good die in England, although arrangements had been made for his ransom?

ANSWERS TO SEARCH QUESTIONS ON NOVEMBER READING

1. Tit for tat, a blow for a blow. Roland and Oliver were two followers of Charlemagne so evenly matched that they fought for five days on an island in the Rhine without either gaining the advantage. 2. The Romance of the Rose. 3. A law enacted by the Church of Rome in 1040, during the reign of Henry I, son of Hugh Capet. It forbade private wars between Wednesday at sunset and Monday at sunrise, and also during Advent, Lent, and on Church fast and feast days. 4. Philip III who brought to France from the East the bodies of his father (Louis IX), wife, son, brother and brother-in-law.

Talk About Books

THE NEW EUROPE, 1789-1889. By Reginald W. Jeffery. Boston and New York: Houghton Mifflin Company. $2.50.

A valuable reference book on the history which the French Revolution created not only in France but also in other countries has been written from an impartial though English point of view by

Reginald W. Jeffery, A.M., of Brasenose College, Oxford. The Revolution, its sequel in the Napoleonic wars, the dramatic story of Poland, the later struggles that convulsed the continent through the middle fifty years of the 19th century—these topics, too weightily told for mere careless reading, have sufficient detail to make the volume of great value to students. A wealth of diagrams, genealogical tables, bibliographies and maps adds much to the book's usefulness.

The volume is too heavy with a disheartening expanse of text page. A two-volume form would have been pleasanter.

PARIS. By Margery Williams. London: Adam and Charles Black. New York: The Macmillan Company. 75 cents.

The Peeps at Great Cities series aims to give a succession of word pictures of such scenes as must be of especial interest to young readers. The volume on Paris follows this plan in charming detail. Street scenes and types, parks and gardens, children, holidays—all are subjects treated with truth as to fact and charm as to style.

STORIES GRANDMOTHER TOLD. By Kate Forrest Oswell. New York: The Macmillan Company. 40 cents net.

It used to be thought that the ability to tell stories to children was a gift of nature. Of late years it has been cultivated like any other art, and publishers have put forth not only books telling how to do it but books of material. "Stories Grandmother Told" is such a book, and it is more, for its age-old folk lore tales, gathered from many centuries, are related with such directness and simplicity that children may read them for themselves.

VIA LUCIS AND OTHER POEMS. By Alice Harper. Nashville: Publishing House of the M. E. Church, South. $1.00.

This slender volume of verse is the promising beginning of a writer who has ideals and who knows how to express them with correctness and some lyric charm. More spontaneity and a lighter touch may be looked for in Miss Harper's second collection, now in press. Meanwhile it is pleasant to note work well above the mediocrity of much of the current verse.

THE HEBREW PROPHETS OR PATRIOTS AND LEADERS OF ISRAEL. By Georgia Chamberlin. Chicago: University of Chicago Press. $1.00.

Miss Chamberlin is so well known as a teacher of and writer on Biblical topics that this volume on "The Hebrew Prophets" needs nothing beyond her name as a voucher for its correctness and the admirable management of its material. Its adaptation to the young people for whom it is intended, however, is so intelligently ade-

quate as to merit the especial attention of religious teachers, while the deft suggestion of the possibilities resultant from an application of the prophets' teachings to the conditions of modern life is beyond praise. The book is furnished with ample illustrative and map material. The one drawback of its form is its weight, a fault so often found as to suggest that publishers never read any bound books but confine themselves to galley proofs.

HEALTH IN HOME AND TOWN. By Bertha Millard Brown. Boston and New York. D. C. Heath & Company. 50 cents postpaid.

What we have always seen possesses no novelty for us and to it we pay small heed. It is, therefore, an excellent idea to have the facts of everyday living, the facts of household and city sanitation, of the public utilities, of domestic economy, detailed for the attention of young people who take them all as a matter of course without realizing that "there's a reason" and that there are people giving their lives to its development. Miss Brown's book is comprehensive, well written, and well illustrated.

Teachers will find the bibliography exceptionally useful.

PRACTICAL ENGLISH COMPOSITION. By Carolyn M. Gerrish and Margaret Cunningham. Boston and New York: D. C. Heath & Company. $1.00.

The authors of this textbook on "Practical English Composition" evidently have profited by the tales of English fearfully and wonderfully written which emanate from colleges whenever spring and autumn bring their crops of entrance examination papers, and have laid stress throughout the volume on constant practical application of the principles laid down in the text and indicated in the illustrative examples quoted. Explanations are short and clear, suggestive topics interesting and pertinent, and insistence on accuracy is palatable as well as constant. Such a book is valuable not only for the teaching of writing but for the teaching of talking. After their schooldays the number of pupils writing more than an occasional letter is a negligible quantity, whereas the number talking is a body of the whole. If schoolday speech received attention as well as schoolday writing there would be an improvement in vocabularies whose expression of approval is limited to "Grand" or "Dandy" and of disapproval to "Awful." This volume has a wealth of possibilities.

THE TEACHING OF AMERICAN HISTORY. By Andrew C. McLaughlin. New York: D. Appleton & Company. $1.10 postpaid.

This outline guide, intended for use with "A History of the American Nation" is rich in topics, study hints and bibliographies of great value to teachers and students.

THE AMERICAN SECONDARY SCHOOL AND SOME OF ITS PROBLEMS. By Julius Sachs. New York: The Macmillan Company. $1.10.

American secondary schools have been developed with enthusiasm, and while their own methods have been in process of moulding, they have not hesitated to appeal for help to the nations of Europe wherever there was anything worth learning from their educational systems. Dr. Sachs has made a study of the secondary teacher as he is and as he ought to be, and he has made known the results of his work without hesitation. His frankness merits the attention of all educators interested in this phase of work. Part II of the book discusses public and private secondary schools in their present aspects, and the educational policy of the secondary school, with analysis of the continuation school and the function of the educational expert. The appendix supplies valuable teaching outlines.

HEALTH AND HAPPINESS. A Message to Girls from Eliza M. Mosher. New York: Funk & Wagnalls. $1.00 net.

Dr. Mosher's work in the Chautauqua Summer Schools will make this volume on "Health and Happiness" welcomed for her vigorous and cheerful sake as well as for its own excellence. In simple and direct language illustrated by clear drawings the author teaches nature's plan of keeping the body symmetrical by maintaining the pelvis in correct position and carrying the head high, and explains the results upon the anatomy and the health of a failure to obey the laws and the precepts of hygiene. The fundamentals of physiology are told delicately and their importance is emphasized urgently yet with a gentleness amply reassuring to the most delicate and nervous girl.

ART IN FRANCE. By Louis Hourticq. New York: Charles Scribner's Sons. $1.50.

No better handbook of French art has been written than this by the Inspector of Fine Arts in the city of Paris. Its survey is chronological and covers architecture, painting, sculpture and the lesser arts with a sufficient indication of the temper of each period. The book is lavishly illustrated with small but clear reproductions and contains very full bibliographies.

WAS CHRIST DIVINE? By William W. Kinsley. Boston: Sherman, French & Co. $1.00 net; postage 10 cents.

This latest book of William W. Kinsley is intimately connected in thought with "Man's Tomorrow" and "Does Prayer Avail?" by the same author. Taken together these three books give the author's complete view of a wide and important field of inquiry, yet each volume gives a beautiful unit of thought. The question asked by the title of this book is a burning one and Mr. Kinsley

answers it fearlessly, disregarding time-worn creeds and threadbare traditions. He bases his argument upon three questions: "Is man of sufficient consequence to warrant Christ's coming?" "Is such earthly mission necessary to free man from the guilt and power of sin?" "Are there in the characteristics and career of Christ convincing evidences that he was that Divine Visitant engaged in this mission of mercy?" With keen logic Mr. Kinsley answers these questions, throwing upon his argument the floodlight of modern scientific discovery, especially in the fields of physical and psychological research. His reasoning leads unerringly to the following conclusion, which is the closing statement of the book: "This Christ is indeed that Divine Deliverer to whose advent nature and revelation so long pointed with prophetic fingers, and of whose reign of love we have the blessed assurance there shall be no end." While some of the author's views, notably those concerning probation after death and the final fate of the unrighteous, might not satisfy all readers, yet his conclusion of the entire question of Christ's divinity will stand the test of the most rigidly orthodox reader. Very forcefully is the harmony existing between science and revelation set forth in this little book.

THE GIFT OF SLEEP. By Bolton Hall. New York: Moffatt-Yard & Company. $1.25.

"The Gift of Sleep" sounds attractive—whether it ministers to you or not depends upon your own stage in life's progress. It is full of suggestive thoughts and written in that easy conversational style which made an earlier book of Mr. Hall's, "Three Acres and Liberty," altogether compelling. The book reads itself. The feeling of one reviewer is that the book is scrappy and therefore not calculated to make altogether the impression the author intended. Though its outlook on the things of the Spirit has suggestiveness, whether it has enough clinching power to bind its ideas firmly may be questioned. An appendix dealing with some special aspects of the sleep problem has been introduced at the close.

EDWARD IRVING: MAN, TEACHER, PROPHET. By Jean Christie Root. Boston: Sherman, French & Co. $1.00.

This is the striking story of a richly gifted and lovable Presbyterian clergyman who was born in Scotland in 1792, preached in London from 1821 to 1832 and, after being formally deposed from the ministry, died of broken heart in 1834. The tragedy which we follow in this little book is that of an intensely human, gifted and ardent minister, high-minded and devoted to an unusual degree, who comes into violent contact with the most conservative theolog-

ical institution of the times. Great as preacher and pastor, he was deeply loved by multitudes and wielded large influences over the public. His style of preaching was dramatic and hortatory. "Abjure thou the maxims of a metallic age; Oh, be thou a man far above the world!" he cries in one of his great sermons. It must be confessed that much of his later work in the church seems full of confusion and hysteria. His dearest friends, Carlyle and Coleridge, although they speak of him with deepest affection and regard, express regret because of his exaggerations and hallucinations. He was a thorough supernaturalist and looked upon miracles of healing as real experiences in his own day, the result of prayer and religion. The outcome was growing misunderstanding between preacher and people which finally developed into a trial for heresy and his deposition from the ministry in his own little home church in Annon, Scotland. He later joined what was called the Catholic Apostolic Church, a group of people sometimes called Irvingites as he was their most famous adherent.

It seems good to be reminded of the story of one of God's noble men who served his age as minister and prophet. His spirit was broken by trouble but his memory is cherished and blesses many a life.

SPIRITUAL CULTURE AND SOCIAL SERVICE. By Charles S. Macfarland, Secretary Federal Council of Churches of Christ in America. New York: Fleming H. Revell Company. $1.00 net.

We have failed to picture Jesus adequately in terms of moral power. The task of the Church is to transform a chaotic democracy into an ordered kingdom of heaven. These two sentences suggest the scope of the thesis in groups of chapters presenting "The Pattern on the Mount," "Social Redemption and the Culture of Self." Brotherhoods cannot take the place of brotherhood. Our social movements, our philanthropic enterprises, our economic betterments and other institutions, instead of taking the place of Gospel, pulpit, truth and religion, can never endure, can never be more than the outward passing semblance of a kingdom of heaven, without some institution, some spiritual school which is ever teaching men that salvation does not rest in political economy or in social enterprise. We may outgrow religions but not religion: the realization that above us, beyond us, and yet about us there is a spiritual order in which we live and move and have our being. In such wise the author catches attention, stimulates thought, and cultivates religious perspective. The volume is one of a series of Handbooks projected by the Federal Council of Churches.

MOUNTAINS OF THE BIBLE. By J. J. Summerbell. Boston: Sherman, French and Company. $1.00. Postage 10 cents.

The "Mountains of the Bible" are treated by the author of the book thus named in a simple and unique manner. Each mountain is described geographically, then the wonderful experiences that the truly religious heroes of the ancient times had upon these mountains are delightfully told. The practical lessons which the student and teacher and minister may get from the study of the experiences of these men who received such wonderful revelations from God, are helpful. A careful perusal of this book creates a desire to live so closely to the Father of all good that one may have mountain-top spiritual experiences as did the prophets and apostles of old, even when the battle of life might tend toward creating a low plane of spiritual living. It teaches that out of the greatest trials come the greatest good, and that without the cross, we cannot wear the crown. It strengthens our belief in an all-wise heavenly Father, and creates a greater appreciation of the sacrifice that was made for the world on Mt. Calvary.

IN CAMBRIDGE BACKS. By Mary Taylor Blauvelt. Boston: Sherman, French & Company. $1.20 net.

In this day of rush and bustle it is comforting to find a DeMorgan who jogs gently along through 500 pages and an occasional thinker who puts his thoughts in the calm solution of the essay and does not try to crystallize it in a sparkling volume of alleged fiction. Miss Blauvelt has done a friendly act in giving to the world her ideas on Friendship and Immortality, on Love and on the writing of History. They are the intelligent, thoughtful expression of a well-read woman not afraid to tell her own conclusions.

THE PROGRESSIVE ROAD TO READING. By Burchill, Ettinger and Shimer. New York: Silver, Burdett & Company. Book One, 32 cents; Book Two, 40 cents; Book Three, 48 cents; Book Four, 50 cents; Plan of Work, 25 cents.

When a small child of six reads a new story smoothly, swiftly and with understanding, the interest and novelty of the performance prompt immediate investigation as to the method of teaching. The result of one such investigation is an acquaintance with "The Progressive Road to Reading," prepared by a teacher and two district superintendents of New York City, "tried out" in one of the Manhattan Public Schools, and used now in an increasing number of cities over the country. The volume entitled "Plan of Work" outlines the entire method for the teacher, explains oral work, blackboard work, phonetics, the use of diacritical marks and so on. The four readers are, of course, of progressive difficulty, but they begin

at the very first lesson with a story—of a hen and a bag of flour—which has movement, dramatic interest, and sympathetic appeal. The later volumes introduce the world's great stories, providing the series with a content of real literary value. Every teacher of reading should know "The Progressive Road;" every mother should have the books at home.

STORIES FOR THE TWILIGHT. By Eva E. Jackson. Chicago: W. B. Rose. 50 cents. Postage 8 cents.

A score of tales for small children fills this volume. Each has its interest and its moral. The vocabulary is somewhat too difficult for the age of the children addressed.

A MAN WITH A PURPOSE. By John T. M. Johnston. Chicago: R. R. Donnelley & Sons Co. $1.00 net.

A biography of an American business man, self-made, is a psychological study. The mental endowments and their practical application, the shrewdness, the honesty and knowledge of the world of A. D. Brown, a shoe manufacturer of St. Louis, are all presented in this life story, written by an admirer.

THE EAGLE'S BRIDE. By O. C. Auringer. New York: William R. Jenkins & Company.

"The Eagle's Bride" is a single poem, musical, descriptive, teaching a lesson of mercy. It is worthily set forth in clear type and attractive covers.

ELEMENTARY ALGEBRA. By John M. Colaw and James K. Powers. Richmond: B. F. Johnson Publishing Company. 90 cents.

Built on the pupil's knowledge of elementary arithmetic, this algebra develops new ideas with clearness and with a constant use of previously acquired material. The book is adapted as closely as possible to practical life while it also follows the time-honored path of training of the reasoning powers.

OPEN AIR CRUSADERS. Edited by Sherman C. Kingsley. Published free by the United Charities of Chicago, 51 LaSalle Street.

In this anti-tuberculosis work no agent has been more directly productive of good than the open air schools in which children have been healed and taught and have at the same time learned unalterably valuable lessons of hygiene and right living. This book tells what has been done in Chicago, entering into detail valuable for all who are contemplating work in such a school.

BEGINNERS' GERMAN. By Max Walter and Carl A. Krause. New York: Charles Scribner's Sons. $1.00 postpaid.

The collaborators in "Beginners' German" have used with great intelligence the ordinary conversational necessities of every-day living as a basis for the teaching of the language. Ample directions to the

instructor offer intelligent and sufficient guidance for the teaching of grammar, while sections of the book give exercises that have interesting content and are not merely the bald remarks of the usual text-book intent on extracting verbal forms from the depths of the student's memory. Verbs are not absent in the mass, and the learner may be thankful for their clearness of arrangement.

CAROLA WOERISHOFFER. HER LIFE AND WORK. Published by the Class of 1907 of Bryn Mawr College.

That a young woman—and a rich young woman at that—should, at her early death, receive the admiration and outspoken praise of men and women her elders in years and experts in the work upon which she was but just entering, is a measure of tribute that speaks eloquently of her personality and capacity. To Carola Woerishoffer, a girl of twenty-five, who came to her death by accident about a year ago such praise was paid by educators, by social workers, by city officials, by editors, by economists, and this volume, published by her class at Bryn Mawr, is its record. Miss Woerishoffer knew from childhood what she wanted to do and she trained herself for the task. She shrank from no effort to put herself in touch with the people she wanted to help—even to working as a laundry girl that she might learn the conditions of such labor. She died while pursuing her work in the service of the Bureau of Industries and Immigration. By her will she left handsome sums to many worthy objects, which felt themselves enriched as much by her sympathy and understanding as by this practical addition. The book is worth reading.

SOUTH AMERICAN PROBLEMS. By Robert E. Speer. New York: Student Volunteer Movement for Foreign Missions. 75 cents.

Mr. Speer has written his book for the purpose of arousing interest in South American missions, and he has posed his questions with intelligence and answered them with conviction. "Are Protestant missions in South America warranted? Can such missions avoid Roman opposition? If not, should they be continued? How may they secure adequate recognition and support?" These are the themes which the author discusses from first-hand knowledge. His conclusions may not meet with agreement everywhere, but, granting his premises, they are logical. A good historical sketch opens the volume. It is well gotten up.

THE INDEPENDENCE OF CHILE. By A. Stuart M. Chisholm. Boston: Sherman, French & Company. $1.50 net.

Students of Mr. VanDyke's "Reading Journey through South America" in THE CHAUTAUQUAN for 1911-12 will learn with interest of this book on Chile which makes capital reading supplementary to

Mr. VanDyke's discussion of this section of the country. Chile's rise from despotism to freedom is followed by Mr. Chisholm with care, and at the same time the historical story is written with ease and charm. The volume is well produced.

LINCOLN AND ANN RUTLEDGE. By Denton J. Snider. St. Louis: Sigma Publishing Company. $1.50.

An admirer of Lincoln has prepared an epic on that part of the great president's life which concerned his relations with the beautiful Ann Rutledge whose early death caused him lifelong sorrow. The author's hexameters move smoothly, though their beauty is somewhat marred by too close a following of Wordsworth's doctrine concerning the possibilities inherent in the commonplace.

THE LAST WORD. By James and Mary Baldwin. New York: Broadway Publishing Company. $1.00 postpaid.

The authors of "The Last Word" "hold that valid Philosophy, equally with Religion, must avail the layman," and they have endeavored to "clarify the ultimate Principle by applying it to the solution of everyday problems." They claim to have invented a scientific formula for happiness in a "new philosophy that is all *'Motional'* in root and *optimistic* in flower." The discoveries of modern science are called upon in support of the thesis. The book is not easy reading.

THE MAGIC STORY. By Frederic Van Rensselaer Dey. New York: Baker & Taylor Company. Boards, 50 cents net, leather, $1.00 net.

Part One of Dey's "The Magic Story" concerns itself with the tale of several young fellows, newspaper men, artists, real estate agents, in New York who have almost if not quite reached the "down and out" stage. The setting is vivid and furnishes the object for the Magic Story, which makes up the second part of the small volume. The Story relates the experiences of a young man whose efforts were at first attended with success, but fire destroyed his possessions and for a considerable period he seemed to lose his poise completely. One night he beheld the vision of his better self, or "plus-entity," and through the constant striving to attain to that, the up-building and development of his old manly, self-reliant, and success-compelling spirit was accomplished. The author has woven into his story some of the fundamental New Thought principles and holds that each of us is endowed with good qualities, the cultivation of which will result in the triumph of the higher or better self over the lower.

The story was first published some years ago and is now in its second edition.

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